

THE
DEVOVT
SOVLES
SEARCH.

With the happie issue of
Comfort found.

IN A SERMON,
Preached at Paules Crosse.

Ian. 14. 1610.

Samuel Sackie.

By *Thomas Myriell*, Preacher of the
word of God, at *Barnet*.

Bonus es domine, animæ quærenti te. Si
quærenti, quanto magis inuenienti? Si
tam dulcis est memoria, qualis erit præ-
sentia? Bern.

Imprinted at London, by *T. C. For*
Rich. Bonian, and *Henry Walley*,
and are to be sold at the Spread Eagle, ouer
against the great North doore of
Pauls Church. 1610.

257 ; 01



TO THE
RIGHT REVE.
REND FATHER IN
God, the Lord Byshop of
Bath and Wells, my very
good Lord, heauenlic
grace, and earthlie
peace.

*RIGHT Reuerend Father
in God, & my very good Lord.*

There is no such mo-
tue, to giue life, nor
meanes to preserue life in
the affection of loue, as
A 3 loue

The Epistle

loue it selfe. Neither is anie thing so kindly to mans nature, or so naturall to mankinde, as to loue, when one is beloued.

Therefore euen hee, which is loue it selfe, takes this course, hee loues vs first, that wee may loue him first, and last; *Quid tam popolare quam gratia?* saith that generous Byshop. Favour and grace, as we affect and desire nothing more; So, nothing so much affecteth and delighteth vs. Hence, my Lord it is, that as by dutie,

Dedicatorie.

tie, I must not, but honor;
so by affection, I cannot,
but loue your Lordship:
my selfe in particular, ha-
uig receiued as good cause
to doe this, as you giue to
others in generall, iust rea-
son to doe that.

Your Lordships pro-
mise, that you would re-
member mee, doth make
me vowe, neuer to forget
you. Your kinde affecti-
on, in wishing you might
do me good, did me much
good presently, as soone as
you wished it. And *certes*,
I no wayes doubt, (such is

A 4 your

The Epistle

your Lordships loue and respect, with God himself in heauen, and his vice-gent, & vice-regēt in earth: such your dignitie, and eminencie in the Church and Court,) that anie reasonable matter is, or can be so difficult, that your Lordship may wish for it, and yet not haue it.

I know your Lordship looke for no requitall, and indeed I can make none. Yet, if I should not so much, as once shew some willingnes, I should more then make shewe of great

Dedicatorie.

vnworthinesse.

Æschines, a poore scholler
to *Socrates*, when hee saw
manie of his companions
bestow great gifts on their
maister, himselfe grieuing,
hee could not be a compa-
nion with them in giuing
rewards, as hee was in re-
ceiuing Learning : thus
said, *Nil dignum te, quod*
dare tibi possum, inuenio: Et
hoc Uno modo pauperem me,
esse sentio. Itaque dono tibi,
quod Unum habeo meipsum.

Hoc munus, rogo, qualecunq;
est, boni consulas, cogitesq; a-
lios, cum multum tibi darent,
plus

The Epistle

plus sibi reliquisse. I can finde nothing to giue you, which is anieway wor-thie of you ; and heerein onely, I finde my selfe to be poore. Therefore, loe, euen all that I haue, I giue you, that is, My selfe. This gift, I desire you, be it ne-uer so simple, to take in good worth, and to rec-kon of others, that though they gaue much to you, yet they kept more for the- selues. To whom Socra-tes made this answere.

*Quidni tu mihi magnum mu-
nus dederis, nisi forte paruo te
asti.*

Dedicatorie.

æstimas? Habebo itaque curæ,
ut te meliorē tibi reddam, quā
accepi. Without doubt,
thou hast giuen me a great
gift, vnlesse thou accoun-
test thy selfe little worth:
I will therefore endeuour,
that I may restore thee a-
gaine vnto thy selfe, better
worth then I tooke thee at
the first. The like gift, my
Lord, I a poore *Æschines*,
doe most willingly bequeath
to your Lordship; & that
because I verelie hope,
that, with graue and wise
Socrates, you will, ere long,
restore mee to my selfe a-
gaine,

The Epistle

again, (now scarcely *apud* me, through an Ocean of worldlie crosses) much better then you now find me.

And for a pledge of this gift , I beseech your Lordship to accept this rude sermon, and to giue it your countenance to grace it, and protection, to defend it. And then I doubt not, but, as it was once carefully attended from my mouth, by honorable and religious hearers, since, earnestly requested from my hands, by worshipful and deare

Dedicatorie.

deare friends : So, now,
much more , it will be
thankfully receiued in the
hearts of all deuout Chri-
stians, not, because it is a-
ny longer mine , but for
that it is become whollie
your Lordships. And so,
humblie crauing pardon
of your Lo: for my bold-
nes, I cease further to trou-
ble you : euer resting, your
Lordships humbly to
be commanded,

Thomas Myriell.



TO THE READER.

DEARE Christian Reader , (for
deare I reade thee , if thou be
a Christian ,) To thee , I
trust, I need not Apologize for Prin-
ting this Sermon. If it profit spoken,
it cannot but profit written. For other,
if any complaine,^a There is no end of
making many bookes ; I answer, it
is meant, of many books made to no end.
But for a Sermon, there is great reason,
as to make it out of a book in the pulpit,
so to make it into a booke in the Presse.
Every good thing, the more cōmon, the
more commodious. And it is no lesse
griefe to the spirituall father, to see that
his offspring, (bred of his braine, and
brought forth by his breath) should die
as soone as it begins to live ; thē it is for
the naturall mother , to behold one and
the

^a Eccl. 12.
12.

To the Reader.

b *Isa.* 28.
10.

c *August. ad
licent. epist.*
41.

the selfe same day, to be vnto her child
dies natalis, and dies fatalis, a day of
birth, and a day of death. And surely,
wee liue in an age, where all knowledge
abounds, saue the true experimentall
and practisall knowledge of Christ, and
therefore, wee had need now, with the
Prophets of old, to b adde praecept vp-
on praecept, by speaking, and liue vn-
to liue, in writing. These reasons, with
the importunitie of many friends, haue
made me yeeld to the publishing heere-
of. Vse it, and enioy it in the Lord: in
whom, and to whome, I leaue
thee, euer resting,

c *Seruus tuus, per ipsum,
& conseruus sub ipso.*

Thomas Myriell.



THE DE- VOVT SOVLES SEARCH.

Mark. 16. 6.

*But he said vnto them, Be not afraid:
Ye seeke Iesus of Nazareth, which
was crucified: he is risen, he is not
heere, behold the place where they
put him.*



*Hough the wisest
of the Sonnes of
men had not saide
it, yet the experi-
ence of the sonnes
of men, had long
since prooued it, that a Love is as
strong as death. Cant. 8. 6. As strong
B (saith*

as Can. 8. 6.

b Siue quia
nemo eam
vincit, sicut
mortem: si-
ue quia in
hac vita usque
ad mortem,
est mensura
charitatis.
August. ad
Hieron. E.
pist. 29.

c 1. Cor.

13. 13.

d Nō prop-
ter eminen-
tiam, sed
propter per-
manentiam.
August.

e Luc. 8. 3.

f Ioh. 19.
25.

(saith *Augustine*, in a double respect.

b Either because no man over-
comes loue, no more then death ;
or else , because the measure of
loue extendeth euen vnto death :
so as the partie louing , shrinketh
not at the sharpest sting of death,
to expresse his affection to the par-
tie beloued. Nay, if we say, loue is
stronger then death, we say no more
then reason will defend, which tel-
leth vs, Death may extinguish life,
but is not able to extenuate loue.

Faith and hope, two great victors: *c*
but the greatest of these is loue. 1. Cor.
13. 13. The greatest, though not
for the *d*eminēcie here in this life,
yet for the permanency, when this
life is done.

Which threefold strength of
loue, is well exemplified in these
three holie women , who loued
Christ in his life, and *e* ministred vn-
to him of their substance. Lu. 8. 3. Lo-
ued him at his death, & *f* wept for
him at his Crosse. Ioh. 19. 25. Loued
him

him after death, *g and ran with oyn-
ments and odours, to embalm him in
his grane.* Mar. 16. 1. Where, their
forward deuotion beeing preuen-
ted by his early resurrection; and
their sorrowful eies (in stead of his
dead bodie) presented with the
sight of a glorious Angell: sudden-
ly, their hearts were filled with as
much new *fear*, as before they were
cloyed with old vexing griefe. But
hee which defraudes not good in-
tention of the due incouragemēt,
neither denies simple deuotion of
her right instruction, purposely
sent his Angell, both to direct the
against their errour, & to comfort
them against their teare, which
made the Angell according to his
charge, kindly to bespeake them,
saying: *be not afraid, yee seeke Je-
sus of Nazareth; which was cruci-
fied, &c.*

In which words, Right honora-
ble, Right worshipfull, and welbe-
loued Christians, we may consider

2 Mar. 16

1.

two things. First, the persons speaking, or doing. Secondly, the matter spoken or done. The persons, in these words, *But hee saide vnto them*: And they are two. The Angell directing, the women enquiring. The matter in these wordes. *Be not afraid, ye seeke Iesus of Nazareth, which was, &c.* And it is three-fold. First, the Angells consolation: *Be not afraid*. Secondly, the womens enquisition. *Ye seeke Iesus of Nazareth, which was crucified*. Thirdly, Christs resurrection. *He is risen, he is not here: behold the place where they put him*. Of these in order. And first of the persons.

Touching the first of the two persons: Our Euangelists heere calleth him *h a young man*, Mark. 16.5. But Saint Matthew plainly, *i the Angel of the Lord*. An Angell then it was in the forme of a young man: which outward forme Angels sometimes vsed, (as one vseth a garment) to
 put

h Mar. 16

i Mat. 28.

2.

put on and off at pleasure: as also their eating of meate, done saith Saint Augustine, *non necessitate, sed potestate*: not by any necessitie which was in themselves, but by a power which they had from God: vsing things agreeable with vs, and carrying themselves suteable vnto vs, that their strangenesse might not be terrible, but their familiaritie comfortable. This Angel therefore, being sent to comfort, not to astonish, tooke on him the forme of a young man, in his apparition to these most deuout women. Of a man, a forme customable, that he might not affright: of a young man, a forme amiable, that hee might delight.

Now the word *Angell*, signifieth a messenger. *A name*, saith Augustine *officij, non naturae*, declaring an Office, not describing a nature. For in that he is, *he is a spirit*: in that he is sent, *he is an Angell*: but a name wel becomming those pure, louing,

B 3

and

k August. ad
D:ogratias,
Epist. 49.

l August. in
Psal. 104.
Ex eo quod
est spiritus
est: ex eo
quod agit,
angelus est.
Ibid.

and ready spirits, who alwayes beholding Gods face in heaven, are readie to execute his commaund on earth. The chiefe of all Gods creatures, excellent in all things, but for three things most excellēt: that is to say, purenes of substance, readines of obedience, feruentnes of charitie. Which three things the Psalmist couertlie notes, Psal.

^m Ps. 104.

4

104. 4. ^m He maketh his Angels spirits, and his Ministers a flame of fire.

Hee maketh them spirits, there is their pure substance. He maketh the Ministers, there is their readie obedience, he maketh the a flame of fire: there is their heate of loue.

But *Moyse* declares these thinges more plainely, in the making of the Cherubims, which were placed ouer the mercy-seate, in the Temple.

ⁿ Exo. 25.

19.

These he made, ⁿ of the purest golde, with their wings stretched out, and their faces one towards another.

Exod. 25. 19. Of the purest gold; there is the dignitie of their substance:

stance: for of all mettalls, gold is most excellent. *With their wings stretch. d out*: there is the readines of their obedience; for of all creatures, winged are swiftest. *With their faces one towards another*, there is the seruentneise of their charitie: for of all the gestures of the body, none is so amiable, as kindly to behold him in sight, to whom we are beholden of dutie.

That their nature is pure, their mansion declares. *o For they alwayes behold the face of God, in heauen.* Matth. 18. 10. Into whose presence, no impure thing can be admitted. p Reuel. 21. 27. Hence, for their shining, they are called *Starres*, and for their brightnes in shining, *Starres of the morning.* Job. 38. 7.

That their obedience is swift, their name declares. *A quo denominatio, ab eo denominatio.* From the the qualitie super-eminent, is the name deriued. Having then the

o Mat. 18
10.

p Rev. 21.
27.

q Job. 38. 7

r *Pfal.* 18.
10.

name of a messenger, they are signified to be most diligent in executing a message. Hence, as for brightness, they are compared to the starres: so for swiftnes, they are likened to the windeas: & *Hee rode vpon Cherub. and did flie; hee came flying vpon the wings of the wind.* Psalm. 18. 10.

f *Luk.* 15.
10.

t Jacob de
vorag. dom.
3. post Tri.
u Stell. in
Luk. 15. 10.

z Chrysost.
in Matth.
hom. 1.

That their charitie is most feruent, the scripture is euident. For euery way they desire our welfare. Touching our inward estate, so much wish they our greatest good, that they ioy in our *conuerſion to God.* Luk. 15. 10. Not only for that by the conuerſion of good men, & their number is made vp againe. u Nor yet onely for that they ſee ſuch a glorious fruit of their cuſtodie and charge; that men by repentance forſake the Tents of vngodlines, & like good Chriſtian Souldiours, warre vnder the banner of Chriſt. But alſo, for that, by the conuerſion of the faithfull, *Facta eſt*

est una omnium permixtio, saith Saint Chrysostome, there is made a mixture of all creatures together; the Angels joyne company with men, in praising God on earth, as it fell out when Christ was borne: and men are added to the quiers of holy Angels in heauen, as it comes to passe when a Christian dies.

For our outward estate, they waite on vs, as if they were more ours then their owne. ^a See, saith our Saviour, *that yee desist se not one of these little ones, for I say vnto you, their Angels doe alwaies behold the face of my father which is in heauen.* Mat. 18. 10. Iustly he saith, their Angels, for they are, ^b *ἀγγέλων πνεύματα*. Ministering spirits, sent out for their good, which shall be heires of eternall life. Heb. 1. 14. Not that we are able certainly to determine, that euery one hath his owne Angell ^c specially allotted vnto him, as they of Rome teach: but that many Angels are appointed vnto one seruant,

^a Mat. 18.
10.

^b Heb. 1.

^c 4.

^c Specialiter
designatum
Lomb. lib.
2. distinc. 12.
Rhem. 27.
not. in Mat.
18. 10.

seruant, if necessitie require; as the scriptures of god teach. *He hath giuen his Angels charge ouer thee*, saith *David*. *Psal. 91. 13*. They stand sentinell alway by vs, and pitch their tents about vs. *Psal. 34 7*. And the more herein is shewed Gods goodness to vs, the more hereby should be manifested our confidence in him. *He hath giuen his Angels charge ouer thee*, saith the holy Ghost. *Quam tibi debet hoc verbum inferre reuerentiam, asserre deuotionem, conferre fiduciam?* This sweet word of his, saith *Bern.* how great reuerence should it strike, how great deuotion breed, how great confidence kindle? Reuerence for the presence of the Angels, deuotion for their beneuolence, confidence for their custodie. *Caute ambula*, walke warily, the Angels of God are present with thee, when all men on earth are absent from thee: presume not to doe that in the sight of an heauenly Angel, which thou wouldst shame to doe in the presence

d *Psal. 91.*

13.

e *Psal. 34.*

7.

f *Bern. in*

Psal.

Qui habitat.

Psal. 13.

g *Bern. ibid.*

sence of an earthly man. And thus much touching the first person.

The second persons are the women which seeke. Now who they were in particular, none of the Euangelists in my iudgement haue so fully set downe, as this our Euangelist S. Marke; For he, vers. 1. of this chapter, hath set downe their number, and their names. Their number *three*. Their names, *Marie Magdalen, Marie the mother of James, and Salome*; Together also with the ende of their comming, and the time of it. The ende, *to embalme the dead bodie of Iesus*. The time, *verie early in the morning while the Sunne was rising*. Verie forward deuotion indeed, you will say, so soone to be stirring, but what might moue them hereunto? Some peraduenture will say, pittie of the dead corps. For women haue this nature, when entreatie cannot moue them, pittie will drive them. When the ioy of his life could not bring them to his

his loue, the sorrow of his death did fetch them to his graue. Some againe, happily may say : Desire of newes. For women like the men of Athens, ^b giue themselves wholly, either to heare, or to tell some newes. Act. 17. 21. So they, which were wearie of his sight while he was aliue, did now long after it, when he was dead. But God forbid, so charitable creatures should euer vndergoe so vncharitable a censure. I say therefore, it was loue, it was pietie, it was decencie.

First, it was loue; For ⁱ He loneth much, to whom much is forgiven. Luk. 7. 47. But Christ, not only forgave the much, but gaue them much. ^k *Dilectionem non reddidit, sed addidit* saith Bern: He returned not loue as a debt, but bestowed it as a gift. And therefore if you maruell why thus they loued him, Saint Iohn answereth for himselfe, and them also, ^l *We loue him because he loued vs first.* 1. Ioh. 4. 19. Hereunto adde,

^h Act. 17.
21.

ⁱ Luc. 7.
47.

^k Bern. super Cant.
Ser. 20.

^l 1. Ioh. 4.
19.

adde, that beside his generall loue wherewith he loued them as his elect, he also affected them in particular loue as his friends. One of them, *Marie Jacobi*, was his mothers siller, and his loue was not wanting, either to her, or her children. Not to her selfe, he made her his Aunt. Not to her children; For, of her fower sonnes, *Iames, Ioses, Simon, Jude*, he chose two, the eldest and the youngest to be his holy Apostles. A fauour so great; and a priuiledge so high, that if he had made them Mon arches, it had come short of this. But to *Marie Magdalen* he shewed more loue, and so much the more appeares it, for thar, she was not of his kinred. She neuer wanted either his good deeds to comfort her, or his good words to excuse her. Not his good deeds for her comfort, either for her selfe or her friends. Not for her selfe. ^m Out of her he cast seauē diucls. *Luk. 8. 3.* Not for her friends.

m Luk. 8. 3

n *Ioh. 11.*

44.

o *Luc. 10.*

38.

p *Luk. 7. 39.*

q *Luc. 10.*

41.

r *Mat. 26.*

10

friends. n Her brother *Lazarus* he raised from dead. *Ioh. 11. 44.* o Her sister *Miriba* he graced with his presence, and preaching in her house. *Luk. 10. 38.* As she had his good deeds, so had she alwaies his good words. For he excused her threerimes. First, to the Pharisee, *who said she was a sinner.* p *Luk. 7. 39.* Secondly, to her sister, *who said she was idle.* q *Luk. 10. 41.* Thirdly, to *Indus*, who said she was *prodigall.* r *Mat. 26. 10.* What could Christ doe more for them, while he was aliue, or they lesse for Christ now he was dead?

Secondly, it was pietie, wherein they exceeded men. For as they shewed more sorrow then men at Christs passion: so they shewed more deuotion then men at his resurrection. Whilst that men were securely sleeping in the nightly graue of their beds, these deuout women were religiously seeking Christ in the quiet bed of his graue.

graue. They feared not the dark-
 nesse of the night, which might
 haue produced dangerous effects:
 they respected not the malice of
 the Iewes, which hated such as lo-
 ued Christ: they shrunke not at the
 horror of the dead corpes, which
 is a thing that flesh trembles at:
 they were not daunted at their
 owne weakenesse, the stoutest of
 them being but a woman, *mulier*,
mollis aer, a soft and tender breath,
sanguis ferens minus, least able to en-
 dure and hold out: not any of
 these, not all of them could hold
 them backe from seeking of him
 whom their soule loued. [Cant. 3. 1.]

[Cant 3.1]

Loe here deare Christians, most
 deuout charitie, most charitable
 deuotion. Loe, how true it is, that
 women, as by nature they paralell
 men in wit; so by grace they equall
 them in vertue. What can you say
 against them? If one were a cause
 of death, another was a meanes of
 life. One indeed, receiued *verbum*
edificatorium

t Tertull.
lib. de carne
Christi.

u Tertull.
ibid.
x Verbum
diaboli se-
men illi fuit,
enisa est
denique dia-
bolum fra-
tricidam,
Contra Ma-
ria eum
edidit, qui
carnalem
fratrem
Israhel inte-
remptorem
suum, sal-
uum qua-
doque prae-
stitaret Ter-
tull. ibid.

edificatorium mortis, the word that
set vp death; but another concei-
ued *verbum exultatorium vite* the
word which set vp life againe. One
belceued the diuell, and another
gaue credit to the Angel, *u* *Ei quod*
illa credendo deliquit, hac credendo
delenit, what the first by rash cre-
diting lost, the other by true be-
leeuing got againe. x One by be-
leeuing the diuell, brought forth a
murderer that slew his brother in
the field; the other, by belceuing
God, brought forth a Sauour slaine
by his brethren in the flesh. Final-
ly, *Eue* signifieth life, and *Mariæ*
importeth bitternesse, but they
were both contrary to their names:
for *Eue* in stead of life, brought
death: and *Mariæ* in stead of bitter-
nesse, brought sweetnes.

Now, these women were the re-
porters and proclaimers of this
benefite. The gloriousst message
that euer was, was first committed
to a woman, because the woman
first

first hasted to heare it. As *Marie* was the meane betweene God and man to beare Christ, and bring meanes of saluation; so these women were the meane betweene the Angell and men, to preach Christ, and bring newes of the resurrection. As there was a progresse in the denunciation of death, from the diuell to the woman, from the woman to the man: so, there was a processe in the anunciation of life, from the Angell to the women, from the women vnto men. For, as sent from the Angell, they doe the worke of an Euangelist, and being made Apostles, to the Apostles, they goe forth with speed, to sing the mercies of the Lord, betimes in the morning. b The woman therefore which first fell to transgression, doth now first bring newes of remission; and she which at first brought death into paradise, doth now first of all fetch life from the sepulchre, c *Contendens*

C

de

a Missæ ab angelo, opus faciant Euangelizari, factaq; Apostole apostolorum, testinant ad annuncian- dum mane misericordiam domini. Bern. super Cant. Ser. 75.
b Quæ prima iuit ad culpam, nunc prima currit ad veniam Ludolp. de vit. Chri. patt. 2. cap. 71.
c Id ibid.

de morte rapere vitam, que offendens de vita rapuit mortem, contending, saith one, out of death to fetch life, which before offending out of life did bring death.

Thirdly, it was decencie. Decencie, two waies. First, naturally, which allows it neither for customeable, nor commendable, for matrons to goe alone. And indeed, in so heauy a case as death, tso vnwōted a season as night, to so dismall a place as the graue, if they had gone single, they might haue tainted, and fallen, *d'ua soli*, saith the Preacher, *Eccle 4. 7. Woe be to him that is alone*, especially, if he be alone in his woe. Therefore, as all had lost, so all sought, and happily, & blessedly, all found. Secondly, spiritually, which required, that amidst so many enemies of the resurrection, sufficient witnesse should be produced, to confirme the truth thereof. Now the scripture saith, *e in the mouth of two or three witnesses, every word*

d Eccle.

4. 7.

e Deu. 19.

15.

word shall stand. Deu. 19. 15. Two then might haue serued, but here were three, and ^a three-fold cord is not easily broken. Eccle. 4. 12.

In a word then, As deuotion stirred vp these women to seeke, and finding, encouraged their deuotion: so let precept moue vs to be deuout, that practise may bring vs to the like blessed finding. A first we all shamed not to imitate a woman in following the diuell to damnation: let vs now much lesse shame to imitate these women, in running to Christ for saluation. Though they be women, their example is notable. Peter himselfe at their word, ran out, Iohn, not onely runnes out with Peter, but ^g *opt-runnes him.* Ioh. 20. 4. Peter hath his name from *Petra*, a rocke, and yet he relented at the loue of Christ: but *h Oh harder and heauier than stone, and lead, are their hearts,* saith Anselme, *who are not drawne from earth, to loue God in heauen, by that* C 2 *band,*

f Eccle. 4.
12.

g Ioh. 20. 4

h O graui-
ores laxo &
plumbo,
quos ta-ri-
a moris vin-
culum, non
trahit sur-
sum ad de-
um, ex quo
prius tra-
hit deum cor-
sum ad ho-
mines. An-
selme, lib.
de siml.

band, which drew God out of heauen, to loue man on earth. The graue of Christ is our hiding place. As the beastes that are hunted by men, flie into dennes and holes of the earth, for safetie against the furie of dogges: so let vs, which are become like the beastes that perish, when we are hunted by Sathan, that mightie Nimrod, flie, & hide our selues in the graue of Christ.

*i Et Reuera,
vbi firma tu-
taq; securi-
tas est, nisi
in vulneri-
bus Saluato-
ris? Bern:
super Cant.
Serm.
k P^sal.
91.3.*

There and no where else, i is firme and safe securitie to be found. It is his promise, & he will not shrinke frō it. Trie him, O feeble soule, in thy greatest need, k he shall preseruethee from the snare of the hunter. Pl. 91.3.

Thus much, touching the persōs. The matter follows, & first, of the Angells consolation, Be not afraia.

*At the first hearing whereof, peraduenture some may be afraid, that it is not the voice of a good Angell from heauen, it sounds so like the rotten stay of securitie, which the Diuell gaue our first pa-
rents*

rents, to rest on earth, whē he said,
*Ye shall not die at all.*¹ Gen. 3. 5. For,
 doth not the Scripture by precept
 commaund *Feare*? Do not all ho-
 lie men by practise commend it?
 Was it not at first created and fra-
 med a qualitie in the soule of man?
 Was it not afterwarde an affecti-
 on in the soule of him which was
 both God & man? Harken deare
 Christians: He saith not, *Feare not*
at all: but he meaneth, *m Feare not*
too much. And indeed, in this du-
 tie, great discretion is to be vsed.
 Therefore, the scripture sometime
 saith *Feare*: sometimes againe, *Be*
not afraid. *Feare*, for too little feare,
 is want of grace. *Be not afraid*, too
 much feare is want of faith. *Feare*,
 too little feare is presumption. *Be*
not afraid, too much feare is despe-
 ratio. And this very precept, *Be not*
afraid, instructs vs in three points.

First, who it is that ought to be
 feared, Not men, not Angells, not
 diuels, but God only. The seruant

C 3

fears

1. Gen. 3. 5.

m m m m m
 Cris.

Ne attonito
 stupore ex-
 trereamini.

*fear not him that can kill the body
 onlie, but fear him that can make the soul*

Mal. 1.

6.

Ren. 22

9

Mat. 4

10.

q Castodes
quidē digni
sunt qui ser-
uentur, vos
autem disci-
puli domini
ne terreamini.
Theop. in
Mat. 8.
r Lactant.
Instr. lib. 1.
cap. 1.

feares not his fellowes in the familie, but *n* the seruant feareth his maister. Mal. 1.6. God is *Paterfamilias*, maister of the familie, and the Angells be *o* our fellow seruants. Reu. 22 9 Againe, whom we must worship, him must wee feare; for feare is a speciall part of Gods worship. But, *p* Thou must worship the Lord thy God onely, and him alone serue. Matth. 4 10. Therefore the Lord God must onely be feared.

Secondly, who it is, that ought to feare. Not such as *q* seek Christ, like these blessed women, but such as kill Christ, like the cursed *Iewes*.

As there is a twofold composition of men; that is, of pride, and humilitie: so there is double disposition in God, of Iustice, & mercie. He, which is *r* erga pios, indulgentissimus Pater, a most louing and gentle Father to the righteous; the same is also *aduersus impios* rectissimus index: A most seuered
and

and iust iudge to the wicked. And
 heere, the verie same God by his
 Angel, so frighted the wicked kee-
 pers of Christ, that they became
 like dead men, *Mat. 28. 4.* But yet,
 so cheered of these blessed seekers
 of Christ, that he expelled all feare
 from them, saying: *Be not afraid.*

Thiruly, how it is that we ought
 to feare. For there is one Feare,
 which perfect loue casteth out. 1.
Ioh. 4. 18. And another feare, which
 bringeth in the loue of God. *Pro. 15.*
33. This wee must embrace, not
 that. This, because it is like the
 feare of a louing wife, which *quo*
quanto ardentius diligit, tanto diligen-
tius cauet offendere, saith Saint Au-
 gustine: The more ardently shee
 loues her husband, the more dili-
 gently she takes heed of offending
 him. Therefore, Dauid calleth it
 a *Castus timor*, *Pl. 119. 9.* Chast feare,
 b *Gratis amans* saith Augustine
coniugi timens ab eo, quem tremat, sed
separari ab eo quem diligit. Louing

Mat. 28.

4

Ioh. 4.

18

Pro. 15

33.

August.

in Psal. 119

Psal. 119.

9

Augustin

Psal. 119.

posit. 1.

C 4

freely,

freely, and fearing louingly, not so much, least she be punished of him whom she dreads, as least she be diuided frō him whom she loues.

Hence it is, that by *Feare* is signified all Gods worship & seruice.

Dauid calling to all Gods seruants, intituleth them, *c such as feare God*,

c Psal. 66.

16

Abraham when hee would signifie *Abimelech*, and his seruants to be without religion,

said, *d Surely, I thought the feare of God was not in this place.* *Gen. 20. 11.*

d Gen. 20.

11

When *Iacob* and *Laban* made a couenant, *Laban* sware by his I-

c Gen. 31.

54

dolls, *c but Iacob sware by the Feare of his father Isaac.* *Genes. 31. 34.*

So true it is, that one saith, *Vbi non est metus, non est religio.* Where feare is wanting, Religion is absent.

f Tertul. li.

de peniten.

And *t Timor hominis Dei honor est.* Mans feare is Gods honour.

For this cause, Feare is compared to a Porter. A good Porter will keepe out rogues and varlets out of his Lords house: so doth

Feare

*F*ear thrust vices out of the soule.
g The feare of the Lord drineth out sinne. Eccl. 1. 26. Herein, it is like to *Iosiah*, which signifieth the fire of the Lord. Hee put downe the high places, cut down the groues, demolished *Bels* altars, sacrificed his Priests, and like a fire, burned and consumed all the peoples abominations. *h 2. Kings. 23. 5.* So Feare, like a spirituall fire, both burnes vp our stubble of vicious qualities, and warmes the heart inwardly with a zeale of Gods glory: and like the good hufwife, sweeps cleane our heart, that it may be an holy Temple for the Lord.

Againe, *A good Porter will let in all his Lords friends, that his house may be furnished with guests.* So doth *Feare*, *i Shee filleth her house with all things desireable*, Eccl. 1. 21. And therefore, when *Dauid* had some worthie matter to relate, he chose for his auditors *k Such as feare God.* Psal. 66. 16. *l Non est quibus narre-*

g Eccle. 1. 26.

h 2. King. 23. 5.

i Eccle. 1. 21

k Psal. 66. 16

l Aug. in Psal 65. Dei timor aperiat aures, vt sit quod intret, & qua intret Aug. ibid.

ur, saith Saint Augustine, *vbi Deitior non est* Where feare hath made no passage, there wordes can haue no entrance: but let feare once open the eare, and there will be matter to enter, and entrance for matter. To conclud, A good Porter will retaine vigilancie: for feare the thiefe enter in, & spoyle the house. So true Feare euer wakes, least the soule by negligence be betrayed. For *m* if a man holde him not sure in the Feare of the Lord, his house will soone be ouerthrowne. Eccles. 7. 3. Ience Saint Ierome, *Tamor virtutum custos est, Securitas ad lapsum facilis*. Feare is vertues Guardian, whilst securitie makes shipwracke of goodnes.

With this feare then, let vs feare alwayes, for it is the part of an Atheist, at any time to want it: I say, at any time. For *o* He is blessed that feareth alwayes. Prou. 28. 14. Not, that feareth sometime, but alwayes. There be three estates of a Christian

m Eccl. 7. 7

n Hieron. ad
Fabiola. n.

n Pro. 28.

14

stian in this life, and Feare must be waiting to none of them. There is the estate of *grace*, the estate of a *lapse* & the estate of *recovery*. In the estate of *grace*, we must feare God, for his goodnes. p *Through vnbelief they are broken off and thou standest fast by faith. Be not high minded, but Feare. Ro. 11. 20.* In the estate of a *lapse*, God must be feared, for his iustice. q *Fearest not thou, seeing thou art in the estate of condemnation? Luk. 23. 40.* In the estate of *recovery*, wee must feare God for his mercie. r *If thou marke our iniquities, who may abide it? but there is mercie with thee, that thou mayest be feared. Psal. 130. 4.* In the estate of *grace*, Feare, saith Bern. *ne non digne opereris ex ea*: Least thou turne grace into wantonnes. t *Least thou be like the sloathfull seruant, that buried his talent in a napkin. Matt. 25. 18.* Doeſt thou not burie thy talent, when thou hast learning and riches, and yet helpest neither the

Time cum
ariser t gra-
gratia, t me-
cum abient,
time cum
denuo re-
uertetur.
Bern super
Cantic. ler
54.

p Rom. 11.

2c

q Luc. 23

4.

r Psal. 130

4

f Bern super
Cantic. les.

54.

t Mat. 25.

18

^u *Luc.* 16.

1.

^x Bern: vt
supra.

^y Ibid.

^z Rep.
um & nam
& mari, di-
eunt, Tert.
de poeni-
tent.

the poore, nor the ignorant? Or
least thou be like the vniust Stew-
ard, ^u *who was accused to his maister,*
that hee had wasted his goods. *Luc.*
16. 1. Do we not wast Gods goods,
when gifts are giuen vs to edi-
fie withall, and wee gaine nothing
by them, either to our selues or o-
thers? Againe, in the estate of a
lapse: *Feare*, saith Bern. ^x *Quia*
dereliquit te custodia tua: Because
thy Guardian hath left thee. Thou
art exposed like a young *Moyse*,
to the mercies of the vn-satiabie
gulse. The good Spirit hath left
thee, and thou art in the hands of
an euill vexing spirit. If thy state
be not to be feared, what is? Third-
lie, in the estate of *reconerie*. *Feare*,
saith Bern. ^y *Quia recidere, quam in-*
cidere est deterius. The second fall,
is worse then the first. ^z Many that
haue made shipwracke of goods,
bid shippe and Sea farewell: how
much more should a man feare a
second shipwracke of his good-
nes?

nes? Say God hath pardoned thee once: Say twice: Say many times, wilt thou *continue in sinne, that grace may abound? God forbid.* No reason, saith *Tertullian*, a that man should be worse, because God is better, & *redundantia clementie celestis, libidin: m faciat humana temeritatis*, and the abundance of heauenlie beneuolence, should bring forth store of presumptuous impudencie. Say not of thy sinnes, as the drunkard of his wines, *b They haue smitten me, but I was not sicke, therefore will I seeke it yet still.* Pro. 23. 25. Rather, c honour Gods benefites, with the memorie of thy perill, and say, My former danger shalbe an afterwarning, I haue bene *premonitus*, I will now be *premunitus*, once forewarned, & euer after forearmed. And thus much touching the Angells consolation.

The next point, is the womens inquisition, in these words, *ye seeke Iesus of Nazareth, which was crucified.* And

a Nemo idcirco deterior fit, quia deus melior est, *ibid.*

b Pro. 23.
25.

c Dei beneficium salutem suam scilicet, memoria periculi honorat. *Tert. lib de pœ.*

And this depends on the former part, as a reason of it. *Be not afraid*, saith he. Why? *Because ye seeke Iesus of Nazareth, which was crucified*. Indeed, they which seeke *Christ*, and *him crucified*, haue no reason to feare anie thing, especially, if they find what they seeke. But they must goe through to *Christ crucified*, or else, their comfort is miserable, and their seeking of no value. For in this inquisition, there are foure degrees, and all good, if they tend to *Christ crucified*, but none good, if they bend not thither. To make this apparant, I will relate the comfort, and inferre the obiection. *Be not afraid*, saith hee, *For ye seeke*. There is one degree. Indeed the scripture commaunds vs to *seeke*, but it is *the kingdom of God*: and manie seeke, but fewe *the kingdom of God*; therefore one may *seeke*, and yet iustly *be afraid*. He replieth againe. *Be not afraid, yee seeke Iesus*. A second degree,
Iesus

^d *Iesus* signifieth a Saviour, and he that findes the true *Iesus*, findeth the true saluation: but euery *Iesus* is not a Saviour; therefore one may seeke *Iesus*, and yet iustlie be afraid. He addeth in the next place, *Be not afraid, ye seeke Iesus of Nazareth.* A third degree, *Nazareth* signifieth a flower: and he that findes the true *Nazarite*, ^e findes the true *Flower of Iesse*. But as euery *Iesus* is not a Saviour, so euery *Nazarite* is not a flower: therefore, one may seeke *Iesus of Nazareth*, & yet iustly be afraid. The Angel cōcludes, *Be not afraid, ye seeke Iesus of Nazareth, which was crucified.* The fourth degree, the degree of *perfection*: against which, nothing can be objected, to make a man iustly afraid. For more instance in these points. To seeke, absolutely, is not good, but onely so farre forth, as it tendeth to *Christ* and his Crosse. True it is, in this world wee are all at a losse, and can neuer finde what we lost,

Matt. 1.

21

c Isay 11.

1.

f *Luc. 19.*
10

g Sine cum
nos ad se
quærendū
dormientes
exuicitar,
seu cum se
inueniendū
nobis quæ-
rētibus do-
nat.

Fulg. ad
monim. li. 1.

h *Psal. 24.*
6

i *Phil. 2.*
21.

lost, till we be found of him, *Who came to seeke, and to saue that which was lost.* *Lu 19. 10.* As all seeking is vaine, vnles we seeke him; so all seeking of him is in vaine, vnles he finde vs: and hee must be praised for both, saith *Fulgēsius*, g *Whether it be for stirring vs up to seeke him, when we are sleeping, or for offering himselfe vnto vs, when we are seeking.* Hee that seekes other thing then this, or otherwise then thus, shalbe sure to loose, as the prouerb saith, *operam & oleum*: both his labour in seeking, and his cost in labouring. h This way onely, seeking is good, and seekers gainers. *This is the generation of them that seeke thee; euen of them that seeke thy face. Psal. 24. 6.* All other seeking is vaine, and finders, losers; Of which there are manie generatiōs in the world, and of whome *Paul* complaineth, saying: i *All seeke their owne, & not that which is Iesus Christ. Phil. 2. 21.*

Forexample.

Some

Some seeke their owne wealth
and riches. Say I some? I may say,
All: for it is that which we seek for,
both All and Some. k Citizens
giue care to such as speake from a-
bout the temple of Ianus, *Quaren-
da pecunia primum est*. Seeke money
about all things; rather then to
such as exhort them in the Tem-
ple of *IESUS*, *Quærite primum
regnum Dei*; Seeke first the kingdome
of *GOD*, and then all these things
shalbe ministred vnto you. Mat. 6. 33.
Hence it comes to passe, that ma-
nie of them which be rich to the
world, are very poore to God. For
2. heauy burdēs, saith *Chrysostome*,
inuade the rich mans thoughtes.
*m Deliciarum putredo, curarum mag-
nitude*: the vanitie of fleshlie de-
light, and the greatnes of worldlie
cares: of which, the least is able
to linke a shippe. Hence *Christ*
compareth a rich man to a Camel,
uterq; habet propriā sarcinam, saith
Saint *Ambrose*, They haue each of
D them

k O ciues,
ciues quæ-
renda pecu-
nia primum
est, virtus
post num-
mos Hæc
Ianos tum-
mus ab imo
per docet
&c. Hor.
epist. 1.
1 Mat 6.

33.
m Chrysost.
in Math.
hom. 45.
n Quorum
vnum quod
que ad subi-
gendum na-
uigium sub-
ficit. Ibid.
o Ambro.
Serm. 4.
Ille onera-
tus est car-
nibus, iste
peccatis.

thē a burdē on their backs, the one of flesh, the other, of fleshly lusts. Not that riches of thēselues are euil but the immoderate loue of riches; *Paul* saith not, *They which are rich*, but *they which will be rich*, fall into temptation, *P 1. Tim. 6.9.* *In diuitijs cupiditatē reprehendit, non facultatē*, saith *S. 9 Augustine*: Reprehending indeed, the wretchednesse of the mind, not the riches of the man.

Some seekē for vaine-glorie. An intollerable drunkennesse of the mind, saith *Saint r Chrysostome*, and such a disease, as is not easilie cured. Into this ranke of seekers, I may put (as I feare mee) some of our brethren; or rather (for which I grieue) they haue put thēselues. Who, as some olde Monkes were wont to be proud of humilitie; so these men strue to be accounted most learned, by shewing no learning. We with our learning may sift while wee will into the deepest questions, but *all the Flowre*, they say,

p 1. Tim.

6.9.

q August:
de ciuit. dei,
lib. 1. cap. 10.

r Chrysost.
in Ioh. h. 1.

say, is of their boasting. Great Clerks with their learned preaching, doe nothing: but their ignorance is the onely mother to breed and bring forth deuotion. When we alledge a Father, they say, wee preach our selues, whilst they, being as much beholding to them as wee, by concealement of their names, father all vpon theselues. Me thinks I may applie *Iobs* words vnto the, thogh they haue not halfe the eloquence of *Iobs* friends: *Because ye onely are the people, learning must die with you.* *Iob. 12. 2.* For they are the onely people now a dayes, and onely the peoples; to whome they suggest, that like new *Palamons*, *secum nata*, & *peritura litera*; learning hath her birth, & her death with the. Yea rather, because they are the peoples, they willingly permit all learning to die with them, because they see, that learning & the peoples loue, no more the *Dagon* & the *Ark* can stand together.

[*Iob. 12. 2*]

I/a. 24. 2

And *certes* in my iudgment, this is the time of fulfilling that pro-
uerbe, which Almighty God said
should come to passe some time ;
* *Like people, like priest*, Isay. 24. 2. It
could not be so said in the primi-
tiue Church : then the Priest was
better then the people : nor was it
verified in the time of Poperie , as
Bern. doth witnesse, *Non potest aici,*
ut est populus, ita est Sacerdos, quoni-
am non ita est populus ut Sacerdos. It
cannot be said , As is the people,
so is the Priest, because the people
is not so bad as the Priest. But
now , now it seemes , is the time
come, that the people & the priest
are both alike , whilst the one for
fancy, will heare nothing but what
hee list ; the other for aduantage,
will speake nothing, but what may
please.

Some seeke for Honour , for
which their soule gapeth, as much
as the thirstie land for raine, in the
drought of Sommer : and so fast
hath

hath Ambition seized on their
 soules, that they growe proud of
 Honour before they haue it. And
 sure it is an euill which common-
 ly accompanieth preferment, that
 whereas it shuld make a man more
 humble, and so more truly hono-
 rable, (as *Augustine* saith, *u Honoris
 laus, humiliatis virtus*: the com-
 mendation of true honour, is the
 vertue of humilitie:) yet men for
 the most part, then growe proud
 and arrogant. Yea, and let me vse
 Saint *Bern:* words, *x Si audeo discere,*
 If I durst be so bold as to tell them
 of it, Me thinks I see some, *quod ad-
 epti sunt nūmis, attribuere meritis*: to
 impute that to their good deservings,
 which they haue bought and payd
 for, with their full purses. Not that
 Honour is any way euill in it selfe,
 y *Bonum est*, saith Saint *Augustine,*
sed hoc, si bene utaris. It is a thing
 good enough, if thou vsest it well;
 yea a speciall good, if directed to
 the right end. If thou vsest it well,

u *August.*
de Temp.
Serm. 113.

x *Bern. su-*
per Missus
est, hom. 4.

y *August. de*
verb. dom.
Serm. 12.

z August.
Ibid.

it will be z *Ministerium boni operis*, an oportunitie to doe manie good deedes: if ill, it will prooue, *occafio exitij*: a meanes of a heauier iudgement, when the mightie shall be mightily tormented.

Some seeke for pride: A sinne hatched by the Diuell at the first, and harboured since by diuella incarnate: yet, so common among vs, that what onely we shuld yeeld to vertue, we frankly bestow on it, emulation.

a Idola mē-
tiuntur. Hieron, ad Mar-
cell.
Chrysost:
in Math.
hom. 31.

Some, because they would be beyond emulation, so paint their bodies with strange garments, and staine their faces with painted complexions, that they grow out of the ranke of humane creatures, & a are becom very *Idolls*. And that which no man durst doe to the picture of an earthly Prince, saith b S. *Chrysos.* they presume to do, to the image of the *K. of kings*. Dost thou thinke thou art a better workman thē God? Admit thy painting adds to thy beau-
tic,

tie, yet it taketh away frō thy com-
linellē; & in the freshest of thy ba-
stard beautie, thou art but *c nimio*
eandore deformis: deformed with o-
uermuch fairenellē.

c Hieron:
ad Marcell.

But if Gods commaundement
could preuaile nothing, yet me-
thinkes Women should feare to
paint, least men should point at
them, for the *Hieroglyphicke* of an
hypocrite. For the hypocrits pur-
pose is, saith *Laſtāt*. *Non excindere*
vitia, sed abscondere: not to raze vi-
ces quite out, but only to couer thē
with a vaile: or as *Bernard* more
significantly hath it, *Virtutes non*
colere, sed vitia collocare: not to em-
brace vertue with a good intētion,
but to paint ouer vice, with a faire
complexion.

d Laſtant:
i ſtit lib. 3.
cap. 26.

e Bern: ſu-
per Cant:
Serm: 66.

Some ſeek for pleaſure: f Plea-
ſure, the nourishment of all vices.
g The wilie Paraſite of the wanton
fleſh, deceiuing throughly, while
it ſporteth merilie.

f Voluptas
malorum
eſca.
g Dum lu-
dit, illudit.

h The Syren of the ſoule, ſtinging

h Dum can-
tat, incantat.

i *Reu.* 10.
10

k *Pro.* 5. 3.
4

deepely, while it singeth sweetely.
i Like the book which *S. Iohn* eate:
which was in his mouth as sweet as
honic, and in his bellie as bitter as
gaul. And like vnto the subtile har-
lot, *Pro.* 5. 3. 4. *Whose lips at the first*
drop as an honie combe, but her latter
end is bitter as wormewood.

l *Isa.* 42. 8.

m *Iam.* 4.
12

n *Deu.* 32.
35

Some seeke for reuenge. And of
late wee haue scene, euen vnto our
grief, some tragedies which it hath
brought forth, whilst they which
sought it, haue found, not so much
reuenge vpon others, as vengeance
to themselues. For reuenge is one
of these 3. things which God hath
referred to himselfe. His glorie is
the first. *1 My glorie I will not giue*
vnto another. Isa. 42. 8. Iudgment is
the next. *m There is one Law-giuer,*
which is able to saue & to destroy: who
art thou that iudgest another? Iam. 4.
12. And the third is reuenge. *n Ven-*
geance is mine, & I will repay it. Deut.
32. 35. What a lamentable thing
then is it, that now adayes a man
can-

cannot be accounted rightly Honourable, vnlesse he prooue himselfe desperately vicious? *o Vindicari vis Christiana*, saith Saint Augustine, Art thou a Christian, and wilt be reuenged? Tarric a while, *Nondum vindicatus est Christus*; Thy Lord and maister Christ Iesus, is not yet reuenged of his owne death. I cannot tarric, saith the hote spirit, nay I cannot liue to beare this disgrace, without eternall obliquie. But *O* inconsiderate furie, how it hath gained an opinion of magnanimitie!

Some there be, which imagine this timerous resolution, to be the spirit of true valour: but indeed it is far otherwise, and nothing else, but the infirmitie of the flesh. For true magnanimity begins at home, and subdues it's owne passions.

Cato, because hee would not be vanquished by *Cesar*, drew out his own sword, & slue himselfe at *Vtica*. Some may think this great valour

D 5 too,

*o August. in
Plal. 30.*

*p August.
de ciuit. dei:
lib. 1. cap. 23
Ex velleio
Pater ad vi-
uic.*

q August.
vt supra.

r Phil 2.

21

f Ps. 14. 2.

too, but what saith S. *Augustine*,
q *Non fuit honestas turpia precauens,*
sed infirmitas aduersa non sustinens :
It was no honest minde to auoid
after disgraces, but a weakenes
that could not indure former
wrongs. And this is the best which
may be thought of the boldnes of
single cōbatters, to omit the grie-
uous hazard of their soules, in so
bloodie a manner forsaking their
bodies. Thus then, whilst the Citi-
zen seekes for wealth, the Church-
mā for popularitie, the ambitious
man for honour, the Courtier for
pride, the lasciuious mā for plea-
sure, the gallant for reuenge, it is
come to passe, as *Paul* complai-
neth, & *All seeke their owne, and not*
that which is Iesus Christs. *Phi. 2. 21.*
and as *Dauid*, *There is none that vn-*
derstandeth, and seeketh after God.
Psal. 14. 2.

Come we to the second degree;
Yee seeke Iesus. Neither doth this
commend absolutely, because so
many

many seek him dissolutely. For it is certaine, some corruptly seek the true *Iesus*; Some carefully pursue a false *Iesus*. While the true *Iesus* was on earth, some sought him corruptly, *viz.* for the cure of their bodies, rather thē the saving of their soules; to behold his miracles, rather then to admire his vertues; to fill their mouths with bread, rather then their hearts with faith: and to catch him in his words, rather thē to be caught by his word. The 9. lepers cried after him to be clēsed, but neuer returned to give him thāks.

¶ Lu. 17. 17. Herode^u desired to see a miracle, & presently sent him back to Pilate to be crucified. Luc. 23. 8.

The Capernaits^z eat of the loaves, & were filled, & afterwards murmured and forsooke him. Ioh. 6. 60. The Pharisees and Sadduces, had all their questions answered, and then y gathered a Councell to put him to death. Matth. 26. 3. Thus the true *Iesus* was corruptly sought.

That

¶ Luk. 17.

17.

¶ Lu. 23. 8.

¶ Ioh. 6. 60

¶ Mat. 26.

4.

2 Ignat. E.
pist: ad Ro-
man.
2 Bern: su-
per Canuc.
ser. 15.

That *Iesus* which holy *Ignatius* saith, is, 2 *vita fidelium*, life to the faithfull in the bitterest death: and which, as *Bernard* saith, is 2 *mel in ore, in aure melos, in corde iubilus*; honie in the mouth, melodie in the eare, ioy and ionisance in the hart, sought after for corrupt and sinister respects, no whit profiteth the greedie seekers.

Some againe, carefully pursue a false *Iesus*, proposing to their minde, safetie in that thing which they most affect, and reposing in their hearts a confidence therein. Yea, almost euery kingdome in the world, almost euery citie in a kingdome, almost euery man in a citie, hath a false *Iesus*, in whom he delighteth, and in whom he seuerely restes. The Turkes *Iesus* is their brainsicke prophet *Mahomet*, in him they place their faith, of him they hope for saluation. To his bountie, they impute the largenesse of their empire, the fertilitie

tiltie of their soile, and to his right hand, *b quicquid est, propter quod furta & latrocinia, & homicidia quotidie seminant*: whatloever it is, for purchasing whereof, thefts, robberies, & murders are euery day among them outrageous, and whole cities and townes ouerthrowne and demolished, as *Lactantius* once said of the superstitious heathen. The Romanists *Iesus* is the Pope; For of him they expect all, which is onely to be receiued from the true *Iesus of Nazareth, which was crucified*. Remission of sinnes, imputation of righteousness, validitie of merits, inheritance of glorie, they think to receiue from him, which (alas) hath it not for himselfe. Hath it not, & which is more, hath lesse meanes to haue it then any, as being most contrarie to Christ of all. Christ hath an high title, *Bartholomew*. *The King of Kings, and Lord of Lords.* *c Rev. 19. 21.* yet an humble carriage. *d He tooke on him*

b Lactan.
Institut.
lib. 2. cap. 7.

c Rev. 19.

21

d Phil. 2. 8

him the form of a seruāi. Phi. 2. 8. Cōtrary, the pope hath an hūble title, *Seruus seruorum Dei*, the seruant of the seruants of God; but a most pompous and pontificall cariage, far exceeding the mightiest monarchs. Christ refused soueraigntie three times: contrarie, the Pope takes 3. soueraignties at once. The scriptures say of Christ, that he is, & deus, & homo; both God & man: the Canonists say of the Pope, that he is, *nec deus nec homo*, neither god nor man. I know not the what to make of him, but verie Antichrist.

To come to our selues. Who is it but hath a *Iesus* by himselfe? The couetous mans *Iesus* is his money. Did not the rich man hope for saluation in his riches, when he said,
 * Soule, thou hast much goods laid vp
 in store for many years. eate & drinke,
 and take thine ease? Luk. 12. 19. So,
 the gluttons God, is his belly. Paul
 calls it so, Phil. 3. 19. † Whose God is
 their bellie, whose glorie is to their
 shame,

* Luc. 12.

19.

† Phil. 3.

19.

shame, which minde earthly things.
So, the ambitious mans God is
honour, the lasciuious mans God
is pleasure; & as the heathen saith
of a man in loue, if he hath what
he loueth, *g id habet pro cibo*, it is
meate & drinke to him. So I may
say of euery mans delight, which
his minde and heart is set vpon,
id habet pro deo, it is a Iesus vnto
him. For there is no man in the
world, but, as by nature he desires
his owne safetie, so by religion he
chuseth his owne Sauour: religi-
on with men of the world being
nothing else, *h quam quod cupiditas
humane miratur*; but that which a
mans fancie is in loue withall. So
true it is, which that graue and iu-
dicious Father Saint *Augustine*
hath obserued, *i Beatus vult esse ho-
mo etiam non sic viuendo vt possit esse.*
Man would be blessed and happie,
though he so liues, as he neuer
treads the right way too it.

Amongst these many vaine see-
kers

g Plautus.

h Lactant.
Instit. lib. 2.
cap. 7.

i August de
ciuit. dei lib.
14 cap. 4.

k Verbum
cauponan-
tes & Iesum
vendentis.
Ignat. ad
Trallian.

Ignatibid

m 2. Sam.
15. 6

kers of *Iesus*, I may most fitly insert the *sert* of Iesuites; who because they would make the world beleeue, that they, & none but they, had found *Iesus*, they haue taken away his name from al others, and appropriated it to themselues. k In the meane time, they play the merchants with the word, and the *Iudasses* with *Iesus*. And whilst they thus seeme to haue gotten *Iesus* from all others, it is come to passe, that they haue lost Christ frō the-
selues. Let holy *Ignatius* the Mar-
tyr, speake against their *Ignatius*
Carola, *Qui enim alio nomine appella-
tur, prater istud, hic non est dei.* Who-
soever is called by any other name,
then the name of a Christian, is
none of Gods. Some therefore
call them, not *Iesuites*, but *Iebusites*:
and I thinke, not without verie
good cause. For as they of *Ierusa-
lem* set vp a company of blind and
larne *Iebusites* on the walls of their
Citie, in disgrace of *Dauid*; when
he

he came vnto them, m 2. Sam. 5. 6.
So, they of *Rome* haue set vp these
Iebusites (*elina*, through ignorance
of the truth; *lame*, through per-
uerfenes in life) on the walls of the
city of God, vp to the height of pre-
ferment in the Church, in disgrace
of Christ, and all his annointed
Kings. But no doubt, as *David*
tetched downe those base peo-
ple, because his *n soule hated them*.
Christ will one day plucke downe
this proud Sect, and disperse them
with the breath of his mouth, and
dispatch them with the sword of
the spirit.

m 2. Sam.
3. 6.

m 2. Sam.
5. 8.

But I hast to the third degree.
Tee seeke Iesus of Nazareth. Nei-
ther doeth this commend more
then the former. For thus some
haue sought him without pro-
fit in the Gespell; thus some
seeke him, all for profit in the
world.

Read how vnprofitably some
haue thus sought him, *Ioh. 18. 5.*

E when

whē they had sought out the most
 cursed death, and were seeking the
 most blessed persō for that death ;
 they meeting with him, he demā-
 ded of them, *Whom seeke yee?* They
 (vailing all their villanie, vnder a
 smooth answere) said, *Iesus of Na-*
zareth. And whereas others which
 had sought him so before, hearing
 his sweete words, were ouercome
 with them in soule, & went backe
 to the Priests with this answere,
 o *Never man spake as this man.* Ioh.
 7.46. These mē now seeking him,
 and hearing his powerfull words,
 were ouerthrowne by them in bo-
 die, p *They went backward, and fell*
to the ground. Ioh 18.6. O the power
 of the Maieſtie of Christ hidden in
 the vaille of our flesh. q *Quid indi-*
caturus faciet, qui iudic adus hoc fecit?
 What thinke you, wil he doe, saith
Augustine. whē he comes to iudge
 the world, that thus could doe whē
 he was to be iudged in the world?
 What wil he do, raigning as a king,
 that

o Ioh. 7.

46.

p Ioh. 18.

6.

q August in
Ioh. Tract

þ thus did doe, dying as a captiue?

Now to this inquisition, none in the world (in my iudgement) is so like as the inquititiõ of *Spaine*. For ther *Iesus of Nazareth*, is stil sought to be put to death, and crucified in his mēbers. They seeke not *Chrystum crucifixum*, but *Christianos crucifigendos*, not Christ crucified, but to crucifie Christiās. Wherein the now Antichristian popes of *Rome* exceed in crueltie the former heathē Emperours of *Rome*; for what was *Tr.ianes* counsaile to *Plinie*? *Hoc genus inquirendos non esse, oblati: vero puniri oportere.* That this kind of mē, namely christiās, shuld not be inquired after, when they were close, but onely, thē punished when they were offered. But this most bloodie inquisition will not tarrie til poore christiās be broght but (like a cruell mōster, clad in a *Lisanders* Lion-fox-skinne coate) hūts them out by craft, & rootes them out by crueltie.

r Tertull.
apologet.
capit.

¶ Ludolo.
de vit. Chri.
par. 2. cap.
71. ex Chri.
soff.

¶ Bern: su-
per Cana,
Serm. 16.

Againe, thus some seeke him all for profit in the world; whilst they seeke indeed, *Iesum Nazarenum*, but not *crucifixum*; that is, as [¶] one interprets it, *Iesum floridum*, but not *Iesum flagellatum*: a *Iesus* crowned with flowers, but not crowned with thornes. That can take the sweet bread in the passeouer, but not the sower hearbes. That with *Peter* hold it good being with him in mount *Tabor*, where he was trāsfigured, but denie him and forsake him, in mount *Caluerie*, where he was transfigured. That will be religious so long as they may gaine either reputation or aduantage in the world thereby: but bid religion and God farewell, when profit and comoditie is not annexed thereto. Such ambodexters there be now adaies, [¶] *qui veterem hominem non exuerunt, sed nouo palliant*, saith *Bernard*. which haue not put off the old man with his lustes, but couered him with the new man, as with

with a cloake. God commanded his people that they should not plow with an ox and an asse together, nor weare a garment of linsiwolfe; but I thinke linsiwolfe was neuer more worne then in this age, it being growne from a qualitie, to a habite. For who is it, but in seruing God, seekes especially to serue himselfe? For gaine and outward respects, many men preach, and more practise religion: *viderit utilitas*, is now the onely moderatour of our spirituall edifying; and men grow rich in deuotion, so farre forth as they grow rich by deuotion.

To come therefore to the fourth degree; Yee seeke Iesus of Nazareth which was crucified. Onely this is absolutely good, and the rest no further thē they tend to this. This onely purchaseth matter of true securitie, and herein alone, is iust cause of reioycing. Herein alone, because, "God forbid that I should" *Gal. 6.*

z Chrysoft.
in Matt.
hom. 55.

glorie, saue in the crosse of our Lord Iesus Christ. z *Vellem cum Paulo posse dicere*, saith Saint Chrysoftome. I would we could say also with Paul. *Whereby the world is crucified to me: and I unto the world*, Gal. 6. 16.

y Tertul. ad
uers. Iudæ.
Os.

This crosse of Christ, which to the Iewes is a scandall, to the Gentiles follic, is to the faithfull both of Iewes and Gentiles, the power of God to saluation: being like Iacobs ladder, the onely way for vs to climbe vp into heauen, y *Vt quod perierat olim per lignum in Adam, id restitueretur per lignū Christi*, That we which perished by that which the first Adam plucked from the tree, might againe be restored by the second Adam, who was fastened to the tree. z *Non est siluestris arbor*, saith Bernard. It is no barren tree, this same tree of the crosse, but a tree that bare such fruit, as whosoever tastes of it, shall be sure to liue for euer. Though it were a *mortifera Christo*, yet it was *Salutifera, Christianā*, saith August. a bit-
ter

z Bern: in
die S. An-
dree. Ser. 1.

a August. de
temp. serm.
138.

ter tree to Christ, yet the tree of life to a Christian. Hence sprang the great reioycing and glorying of the fathers in the crosse. *b Gloria nostra, caput & origo beatitudinis, libertas & corona crux est*, saith Saint Chrysostome. The crosse, it is our glorie, the head and fountaine of our happinesse, our libertie from death, and crowne in life. And this, saith he, let vs chāt out at all times, but then most, w hen the heathens are by vs. Hence came that auncient ceremonie, *of signing with the crosse*, so much distastēd by some of our brethren. For when as the Gentiles accounted it foolishnes, the Christians to make them ashamed, purposely gloried in it the more. And indeed, the Church, saith Bern: thinkes nothing more glorious to her selfe, then to carrie the disgrace of her Lord. *c Grata ignominia crucis ei, qui crucifixo ingratus non est*; No doubt, to him wil *h* shame of *h* crosse be gratefull, to whō he which indured the shame of the crosse, is gracious. Not

b Chrysost.
in Matt.
hom. 55.

*c Nihil sibi
gloriosius
purat, quam
portare ig-
nominiā
domini &c
Bern. Super
Cant. Serm.
25.*

d Hoc caput
certa bono-
rum omniū
est, quod de-
us proprio
filio, non pe-
percit, vt fu-
gitio ser-
uos sanaret.
Chrysost. in
Matth. hom.

55.

e Idem. in
Matth. hom.

f Id. ibid. 55.

Not that they gloried in a simple woddē crosse, as they of *Rome* doe. No, it was the vertue and efficacie of Christs death vpon the crosse, which they so much gloried in. This, saith *Chrysostome*,^d is the fountaine of all good things, that God spared not his onely sonne, to redeeme his vnworthie seruants. *e Passio certe domini nostre beatitudinis caput est.* It is not the wudden crosse, no, it is the Lords passion, that is the fountaine of our happinesse. Nor secondly, that they imputed any vertue to the transient crosse, when it is made in the aire, as they of *Rome* doe. Nay, when they signed the bodie at baptisme, with the crosse, they taught, *f Non simpliciter digito in corpore, sed magna profecto fide in mente firmare.* Not simplicie, saith *Chrysostome*, to signe the bodie with the finger, but to strengthen the heart by faith. Nor thirdly, that they crouched to a piece of wood, say-
ing,

ing, *Habe Crosse facie vs*, as they of Rome doe; But when they came to the Sacrament, & there remember the vertue of Christs death on the Crosse; then saith blessed Cyprian, & *Cruci haeremus sanguinem sugimus, & intra ipsa Redemptoris vulnera, figimus linguā.* ¶ Then cleave we to the Crosse, and fastening our tongue within the wounds of our Redeemer: thence sucke out the bloud of our redemption. Lastly, not that they adorned a wodden crosse with precious stones, blue silke, &c. as they of Rome do: but they adorned their crosses, with the same ornaments that Christ adorned his Crosse with all; they were foure vertues, saith Bernard: *h Supereminetior charitas, &c. Charity on the top, obedience on the right hand, patience on the left hand, & the foundation of all vertues, humilitie, in the bottome.* These were the ornaments which they adorned the crosse withall, and which they practised, when they suffered their martyrdom. E 5 Thus

g Cypria. de
cena. Dom.

h Bern. in
die Sant.
Patch.
Sermon. 1.

Thus, O deare Christian, with these holy fathers, with these deuout women, do thou seeke Christ Iesus, and him crucified. Let thy deuout loule, with the Sponse in the Canticles, go vp and downe, and make diligent enquirie for him, whom thy soule loueth. Make diligent enquiry for him in the Citie, the Citie of God, the Church: in the field, *sed in campo Scripturarum*, in the field of the holie Striptures, in the house, the house of God; there thou shalt find him, like Ioseph and Marie in the Temple. Let the three faculties of thy soule, Reason, will, and memorie, like these three he lie women, stirre in the morning of thy life, to find him in the bed of his grave.

O how happie will it be for thy erroneous reason, to finde him which is *plenitudo Lucis*, the fulnes of Light: for thy captiued will, to find him, which is *multitudo Pacis*, the multitude of Peace: for thy obliuious memorie, to enioy him which is *continuatio Eternitatis*, the con-

i Bern. super
Cant. Serm.

11.

continuation of Eternitie. Let this thy miserable Triplicie of defects, seek that blessed, & blessed making Trinity of fulnes. He is *Veritas, Charitie, Eternitie*: applye him to thy feuerall wants, & let him be another soule to thy soule, that GOD may be all in all. When thou hast found him, doe like the *Sponge*, m hold him fast, & let him not goe: Cant. 3. 4. Nay when thou hast found him, seek him still, n seek the Lord, & his strength, seek his face euermore, Psal. 105. 4. That which these holy womē did in the morning, do thou all thy life long: that so, the taste of him for a time, may not make an end of seeking: but the often tasting of him, may increase thy loue to him, and so thou maist seeke him for ever. If thou find him for one vertue, seeke him for another. Bern: hath a chaine of 7. links, by which the deuout soule, being trained to seek the eternall word, p grows frō strength to strength, till she appears before the Lord in Sion, q she seeks him, to whom shee way consent to amendment: from whom

k O beata & beatificans Trinitas, ad te mea misera Trinitas, miserabiliter suspirat, Bern. I. Cor.

15 18.

m Cant. 3.

4

n Ps. 105.

4.

o Vt nō huic inquisitioni, qua significar amor, firmiter praestet inuentio, sed amore crescentie, inquisitione crescat inuentio. Aug. in Pl. 104.

p Ps. 84. 7.

q Bern, su-

Per Cant.

Serm. 85.

whom shee may be inlightened to knowledge; by whom she may be initiated to vertue: through whom she may be reformed to wilsdome; like whom she may be conformed to comelineſſe; to whom she may be married to fruitfullneſſe; and whom fully and for euer, ſhee may enioy for delight. Be ſtirring then, and linger no longer. Marke how peremptorily the Prophet ſpeakes to thee. *Iſa. 21. 12.* *The morning cometh and alſo the night, if you will ſeek, ſeek.* If euer you meane to begin, now it is high time. Seeke him in ſimplicitie of heart: ſ not any thing elſe in ſtead of him, not any thing beſide him, not any thiſg after him. Do this now in the morning of thy life, the night comes whē no man can worke. Thus haue we heard the womēſ inquiſitiō, by reaſon of which, we haue made enquire of many things. Let vs now come to the third part, Chriſts Reſurrection: *He is riſen, he is not here;*

Be-

1 Iſa. 21.

12.

*ſ Non aliud
tanquam il-
lum, non ali-
ud præter il-
lum, non ali-
ud poſt illū.
Bern. exh. 1.
ad Fratr.
Serm. 2.*

Behold the place where they put him.

In this part, 3. things are very obseruable. First, the power of his Resurrection: *He is risen*, saith the Angell; he was not stollē away by his disciples, nor raised by any other, but *Iose resurrexit*, hee alone raised vp himselfe. Secōdly, the speed of his resurrectiō. *He is not here*, saith he, although your cōning be earlie, and your deuotion earnest, yet both come short of his *presencee*, he hath preuented you, *He is not here*. Thirdly, the truth of his Resurrection; *Behold the place where they put him* saith he. Peraduēture, you may doubt, whether I say true, you may (happilie) thinke hee is still in the graue. Come therefore, and see, vse the benefite of your own eyes, *Behold the place where they put him.*

Touching the first point, that is, the *Power* of his Resurrection, it is well insinuated by the Angell, when hee saith, *He is risen*, He needed no hand to plucke him vp, as others,

1. *Ioh. 10.*
18.

others that rose before him, and it was impossible that any hand should hold him backe, of all that were against him. As no man tooke away his life, & hee had power to lay it downe: so no man could keepe away his life, hee had power to take it againe.

u *Act. 9.*
41.

2. *King.*
13. 21.

We read of some men, that while they were aliue, had power to raise vp the dead, as *u Peter* raised *Tabitha*. *Act. 9. 41.* Yea which is more, of some, that whē they were dead, had yet a power to raise vp other dead, & as *Elizetu*, who but touching the dead Souldiour with his bones, reuiued him, and set him on his feete againe. *2. King. 13. 21.* But we neuer read of anie man, that being dead, was able to raise vp himselfe, but onely *Iesus of Nazareth*. which was crucified. And he could do both this & the former. For whē he was liuing, he raised vp the dead, y as *Lazarus*, & others, *Ioh. 11. 41.* & which is more, beeing dead, could raise

7 *Ioh. 11.*
41.

raise vp other dead; for at his passi-
on, *z the grines opened & many dead*
bodies of the Saints arose. Mat. 27. 52.

z Mat. 27.

52

And which is most of all, himselſe
beig dead, yet thē was able to raise
vp himselſe, which no man in the
world euer did, & which all the mē
in the world could neuer do. Ther-
fore, as he was declared truely to be
the *Sonne of m m*, by yeelding vnto
death; so, *a* saith *Paul*, he was declar-
ed mightily to be the *Sonne of God*,
by the *Resurrection frō the dead.* Ro.

a Rom. 1.

4.

1. 4. b *qui Agnus extiterat in passione,*
factus est Leo in Resurrectione. Hee,

b Bern.
paru. Serm.

14.

saith *Bern*: that was a Lambe in his
Passion, became a Lyon in his Re-
surrection. When hee was to be
crucified, & he was led, saith *Isay*, as
a *sheepe* to the slaughter, *Isa. 53. 7.*

c Isa. 53.

7.

But when hee arose againe, (it was
Iacobs Prophecie) that *d* *As a Ly-*
ons whelp, hee should come vp from
the spoyle. Genes. 49 9. From the
spoyle indeed, that is, from ha-
uing spoyled, (asa most victorious

d Gen. 49.

9.

and

and conquering champion) death, and hell, linne and Sathan, with the whole rabble of the internall powers, from all such force, as they had gotten against him, and all his members.

Hence it is well obserued, that Christs resurrection hath a double *priviledge* about the resurrection, or rather, resuscitation of all others. For though others rose from the dead as well as Christ, yea, and in time, before him: yet, saith Bernard, *Resurrexerant mortui, iterum morituri*. They rose indeed, when they were dead, but yet, to die againe when they were raised.

But *Christ rising from the dead, dieth no more, death hath no more power over him. Ro. 6. 9.* And therefore, iustly is hee called *g Primitie dormientium*, the first fruites of them that sleepe, which only rose to immortalitye, *h Et sic resurrexist ut cadere non adycias*, rose in such manner at once, as he was to fall againe neuer after.

Againe,

e Bern. in
die 5. Pasch.
Serm. 1.

i Rom. 6. 9

g I. Cor.
5. 20.

h Bern.

Againe, all those which had power giuen them to raise others, yet had no power to raise themselves. *Elizens* that raised vp another man dead, yet hath no power to raise vp himselfe. i Loe how many yeares hath he line in the graue, expecting a ioyfull resurrection at his hand, which hath triumphed ouer the graue; by which it appeares, that all such as raised others, did it, *potestate precaria, non propria*, by a power, not reliant in themselves, but receiued from God.

But Christ, saith *Bernard*, *k Ir-tute propria victor prodiit de Sepulchro*; by his owne power raised vp himselfe, and by the strength of his owne arme, made all things giue way vnto him. *l Erras mulier* saith Saint *Ambrose*, *qua putas de monumento Christum esse sublatum*. O woman, that thinkest some bodie hath taken away thy Lord, and laid him thou knowest not where, thou erreest grossely. This victori-

F

ous

i Bern: ibi
supra.

k Bern: in
die Sanct.
Pas. Ser. I.

l Amb. de
virg. lib. 3.

m *Indg.*
16.3.

n Hieron.
ad Hedib.
amquast.

o *Mat.*
27.63.

p Bernin.
die. Sanct.
Pal. Ser. I.

q *Jerem.*
20.7.

ous *Sampsō* stoutly caried away the gates of in *Azzah*, burst opē p dore of his Tombe, where the *Philistine* Iewes had shut him, & in the morning when they sought him, was risen, was not there.

But the womans errour Saint *Ierome* salueth, n *Error mulieris cum pietate sociatus est*; An errour of infirmitie, ioyned with deuotion. But the Iewes, who can excuse? O foolish Iewes, tell vs, why did you seale and locke downe the stone so fast? Because (said some of your rulers) o *We remember that this deceiuer said, within three daies I will rise vp again. Ma. 27.63. p Vere seductor*, saith Bern: *Sed pius, non maliciosus*; A deceiuer he is indeed, but an holy, not a malicious deceiuer: and you may well say with *Jeremiah* your Prophet, q *O Lord thou hast deceived me, and I am deceived, thou art stronger then I, and hast preuailed. Jerem. 20.7.* What thinke you of him now? Is he still but the Carpenters

penters sonne? A Carpēters sonne
 he is we grant; *Seu & hominis fabri*
filius, fabricator hominis, the sonne
 of man, and such a Carpenter, as
 made man, and all the world. Will
 you still be obstinate? Will you
 not yet beleue? You will say, *If he*
had come downe from the crosse, we
would haue beleued in him. Indeed
 so said some of your rulers, *Des-*
cendet de cruce, &c. Matt. 27. 42. But
 O how like their father the diuell,
 speake these wicked children, saith
 Saint *Chrysostome*. The diuell
 said, Cast thy selfe downward
 from the *Temple*; and these men
 say, *Let him come downe from the*
crosse. But all this is but dissem-
 bling. For, *& Si non creditis resur-*
gēti, nec credidissetis descēgenti. Sure-
 ly, if you beleue him not rising
 out of the graue, neither would
 you haue beleued in him, if he
 had come downe from the crosse.
 Leauing then these obstinate

† Bern:

† *Matt. 27.*
 42.

† Chrysost:
 Serm. de
 passione.

u Fraudu-
 lentia pro-
 missio. Hie-
 rom.

x Bern: in
 die Sa Paſ
 Serm. I.

Iewes in the depth of their vnbeliefe, till the time of refreshing comes; Let vs proceed to the second point, the speed of his resurrection, in these words, *he is not here.*

Wherein the Angell declares, that though these women were carely comming to him, yet Christ was risen and gone before their comming at him. I may iustly therefore apply this second speech to the speed of his resurrection. Who though he were to answer the figure, which himself spake of, *Mat. 12. 40. As Ionas was three daies and three nights in the whales bellie. so must the sonne of man be three daies and three nights in the heart of the earth:* yet in verie truth, he was not so long time in the bowels of the earth, as *Ionas* was in the bellie of the fish. For about the ninth houre, he died on the crosse: and about three houres after that, was he laid into his graue. Now this, in our account, was about three of the

y *Mat.*

12. 40.

the clocke in the afternoone. This is but a small part of a day, yet this is reckoned for the first day. The second day, being the day of rest to the Iewes, he himself also rested in his graue. The third day, being the first day of the weeke, so soone as the sunne of the firmament rose to cheare the eies of the world, this glorious Sonne of righteousness arose also, to cheare the harts of the elect. Here you see is but one whole day, with the end of that which went before it, and the beginning of that which followed after it: and yet it is reckoned for three daies, and that iustly; for the first day, saith *Augustine*, is taken, *2 Secundum partem sui posteriorem*, according to the latter part thereof: the second day, *Secundum se totam & integram*, according to it selfe, whole & intire: the third, *Secundum partem sui primam*, onely according to the former part thereof.

And what may be the reason of

2 August
lib. de Tri-
nit. 4.

this hast, may you say. If any think he thus hast away, least his bodie should putrifie, he thinkes amisse. For seeing putrification is a punishment of sinne, then surely there was no reason that Christ should feare corruption. For (as *Augustine*, in another case saith) *a Cur esset villo pena, vbi non erant vlla punienda?* Why should there be any feare of punishment, where nothing was found due to be punishment? In verie deed therefore the causes were these.

First, *b* that the prophet might be found faithfull, who saith, *Hos. 6.2. c* He (that is) the Messias, shall quicken vs after two daies, and the third day, he shall raise vs up, and we shall come into his presence. Wherein he signifieth the small time that Christ was to remaine in his graue.

No doubt but death, as he was very greedie to deuour Christ, so he was verie desirous to retaine him. But Peter saith, *d* *It was impos-*
sible

a August. de
ciuit. de lib.
13.4.

b Vt pro-
pheta fidelis
inueniatur.
Bera: in die
Sanct. Pal.
Ser. 1.

c Hos. 6.2.

d Act. 2.

24.

sible that he should be held of the sor-
rowes of death. Act. 2. 24. That
which death did, and doth, to all
other men, swallow and deuour; he
was notable to do to the mā Christ
Iesus; but he was swallowed and de-
uoured himselfe. And looke as *A-*
dams stomacke could brooke all
the allowed fruits: but when he
came to the tree in the midst of
the garden, and tasted of it, he set
his teeth on edge and surfeited:
euen so death, that feedes vpon all
other flesh, and can brooke it well
enough, when he would needs be
feeding on this mediator of God
& man, surcharged his stomacke,
surfeited of sweet meate, & within
three daies vomitted him vp a-
gain, out of his bowells.

Secondly, he arose within three
daies, that there might be a cer-
taine resemblance, and analogie,
betweene the two great workes of
the creation of the world, and
the redemption of the world.

e O mors
ero mors
nia, ero
morsus tuus
inf. rne,
Hol. 13. 14.

f Bern in
die anst.
Paul.
Serm. 1.

At the beginning in the sixt day of the weeke, God created man. The next day God rested from all his workes. *The third day he ceased from his rest.* Euen so, Christ Iesus, the sixt day of the weeke, redeemed man on the crosse, being the verie day wherein he made him at the first. The day following, *f sabbatizant in monumeto*, saith Bernard, he kept sabboth in the graue. And the third day, as the first fruits of the dead, he appeared a new man in the face of the earth. Yea, not onely himselfe, was then become new, but euen all the creatures became new againe with him, and the whole world seemed to begin afresh, for ioy of the resurrection.

g Lactan. in
carminibus.

And, as *Lactantius* saith, the budding of plants, blossoming of trees, an springing of flowers, sufficiently witnessed, *g Omnia cum domino dona redisse suo*, that all the creatures were returned from
death

death with their Lord : and wee
may now sitlie with Paul and Iſay,
ſing, ^h *Olde things are done away, be-
hold, all things are now become new.*
2. Cor. 5. 17.

h 2 Cor. 5.
17.
1. 43. 19.

Thirdly, hee aroſe within three
dayes, to be a type vnto vs of our
condition after him. There is not
one of vs, but hath, and ſhall haue
(as Chriſt) our three dayes.

Fiſt, a day of ſuffering in this
life. Secondly, a day of reſt in the
grave. Thirdly, a day of reſurrec-
tion vp againe.

Now he hath inſtructed vs, what
wee muſt doe in thoſe dayes, and
what thoſe dayes ſhall be vnto vs.

In this fiſt day of ours wherein
we liue, i we muſt take vp our Croſſe
and follow him. Matth. 16. 24. & *Ne-
minem audiamus fratres, ſaith Saint
Bernard, non carnem & ſanguinem,
non ſpiritum quemlibet deſcenſum a
Cruce ſuadentem.* Brethren, if anie
man in the world, if our owne fleſh
and bloud, if anie manner of ſpirit

i Mat. 16
24.

le Bern. in
dic ſanct.
Paſch.
Serm. I.

counsell vs to come downe from the crosse, let vs heare none of them all.

Yea, if our dearest friendes bid vs fauour our selues, as *Peter* did *Christ*, let vs reple to euery one, as
 1 *Mat. 16.* *Christ* did to *Peter*, ¹*Get thee behind*
 23. *me Sathan, thou art an offence vnto*
me. Mat. 16. 23.

Thus if we spend the first day, at the second day, the day of our death, we shall rest with *Christ* sweetly, we shall sleepe quietlie in the graue. For *Christ* hath gone to bed thither before vs, as it were, to warme it against our comming.

m ¹In *Ambrose.*

Therefore *Ambrose* saith, m *Sepultura Christi, quies Christiani*: The buriall of *Christ*, is the rest of a Christian. By it, *Christ* hath both abated the sting of the paine, and also increased the strength of the patient. For looke as the first *Adam* was content to be cast into a sleepe, and to haue a ribbe or bone took from him, to make a wife, and
 ro

to haue the place filled vp with soft flesh againe: Euen so, the second Adam, *CHRIST IESVS*, was content to be cast into the sleep of death, to giue a bone, that is, strength and Fortitude, vnto his Spouse the Church, & haue receiued nothing from her for it, but onely the infirmities and weaknesse of the flesh.

Now if we be crucified with him the first day, & rest with him the second day, the third day *he will raise vs up, & we shall come into his presence.* *Hof. 6.2* For saith Paul, *o if we suffer together with him, we shall raigne with him in glorie.* *Rom. 8.17.* Indeed we also graunt, the wicked shall rise: but not by vertue of the resurrection of Christ, but by the power of the iust iudgement of God. They shall rise I say, but not to life: *P. Imo ad vitam*, saith Bern. *ut vim in morte, infelicius moriantur*: yea, to life too, in some sort; that liuing a dying life, and dying a liuing death, they may euer liue in most direful & deadly damnation.

But

n Hof. 6.2:

o Rmo. 8. 17.

p Bern. super Cent. Sermon. 16.

¶ Rom. 8.

11.

But the righteous shalbe sure, as they liued to Christ in this world, so to liue with him in the world to come; For Pauls rule is certaine.

¶ If the spirit of him that raised vp Iesus dwell in you, hee that raised Christ from the dead, shall also quicken your mortall bodies, by his spirit that dwelleth in you.

Fourthly, he arose within three dayes, that he might not any longer perplex the hearts of his disciples. When he died, one sold him, another forswore him; & all forsooke him. When he was dead, and risen againe, some belieued, some doubted, some were resolute in vnbelicfe.

If they were thus perplexed, when hee tarried from them but three dayes, what would they haue bene, if he had absented himselfe three weekes? Therefore, saith

r Denuncia-
tam tridui
in eam tam
mira celeri.

Leo: Ne turbatus Discipulorum animos ionga inuestitudo cruciaret,
&c. That continuall sadnesse
should

should not perpetuallie vex the disciples hearts, the Lord abbreviated the appointed time of his being in the graue: that whilest the latter part of the first day, and the first part of the latter day, be reputed as dayes, no part of the number doth perish, for falsifying the Scriptures, and yet a great part of their length is cut off, for the comfort of his disciples. And whereas he was absent from them in the graue, for the space of fortie houres; he afterwards came, and remained with them in the world, for the space of fortie dayes.

And mark (with me) further, from hence a worthie point. So earlie in the morning was *Christ* risen from the dead, that thogh these women, which came with oyntments and odors to embalme him, were coming (as Saint *Iohn* saith) *while it was yet darke*, *Ioh. 20. 1*. Yet such was the speedy vprising of our *Sauour*, that he was gone ere they came.

Shall

tate breuiat, vt dum ad integrū secundum diem pars primi nouissimā, & pars tertij prima concurrat, & aliquantulū de spacio temporis decideret, & nihil de dierū numero deperiret. Leo de Resurr. Dom. Serm. 1.

f *Ioh. 20.*
I.

Shall wee thinke Christ scorned their good deuotion, now hee was risen, which hee accepted kindly, ere hee was crucified? Some of them had annoynted him liuing, and he tooke it gratioufly: his feet with teares, his head and feet both, with spikenard.

Shall wee thinke hee now condemned, what before he commended? No, saith *Bern*: *Renuit ungi, sed parens, non spernens*: hee refused indeed to be annoynted, but sparing the annointment, not despising the annointers.

Shall we thinke then that he delighted to delude and beguile these simple women? Not so neither, saith *Bernard*, *Mulierum deuotioni, non elusit sed instruxit*. This deuotion of theirs, he intended not to delude, but laboured to instruct.

What may it be then? Take it in a word: When they came with spices and oyntments to perfume his dead bodie, he refused it: teaching

r Bern. super
Cant. Serm.
12.

u Id. ibid.

ching them euer after, how their deuotion should be pleasing vnto him: that is to say, not to spend anie thing vpon his dead bodie in the graue; but to bestow all vpon his liuing bodie the Church. *x Ipsam vngi, ipsam foueri desiderat:* The church, the church I say, his beloved Spouse, that is it which Christ desires should be annointed.

x Bern, vt
sup.

The ministers, her mouth and teeth, which breake the bread of eternall life, together with all other her feeble members, would Christ haue to be sweetened with the perfumes of your most holie deuotions, that so your liberalitie to the church, may prooue like the *Philippians* benificence to *Paul*, y an odour that smelleth sweete, a Sacrifice pleasing, and acceptable to God. *Phil. 4. 18.*

y *Phil. 4.*
18.

Heerein, besides the precept of Christ, to informe and commaund vs, haue wee also the practise of good Christians, to reforme and amend vs.

And,

And, that I may not goe any further then where we are, the former benefactors to this present place, call for after benefites of the succeeding age, plentifullic to be bestowed to the good of the Church.

That worthie Ladie *Elizabeth*, Countesse of *Shrewsburie*, committed a great summe of money into the hands of that Reuerend father, *John Ailmer*, sometime Bishop of this *See*, for the better prouision of those Preachers, which are sent vnto this place.

O how right this fittes with my former assertion, that women by grace, equall men in vertue, as by nature they come not behind them in wit. Whose example so moued the Reuerend father, that hee gaue out of his owne reuenues, three other parts, & made of one hundred pounds, foure, for the same end and purpose. Therein he proued himselfe a *John*, in that, though he did not at first goe out with her, yet
after-

afterwards, hee did outgoe her.
For who should outstrip all men in
good example, if not Bishops? and
who should shine forth to others,
but such as be the Lights of the
world.

Afterwards, one *Thomas Russell*,
a good Citizen, added a yearely
pension of ten pounds, to the end
abouesaid, to teach you Citizens,
that as you haue euer bene recko-
ned with the forwardest in good
works, so you should be moued by
his example, both to reteine, & al-
so to increase that good reputation
that hath bin had of you: that so,
neither the way-faring Prophet
(who formerly with *Ezekiel* hath
bin forced to lodge among scorpions)
may from henceforth want, ei-
ther, a chamber, or a bed, or a table,
and candlestick: nor the Papists a-
ny longer accuse our religiō of bar-
rennes, saying we preach Faith, but
ouerthrow all good works: & that our
religion is like the fig-tree, hauing

G

many

manie faire leaues of doctrine, but little or no fruit of good life. And thus much touching the second point.

The third part followes, and that is the truth of his Resurrection: *Behold the place where they put him.* As if he had said, *Si non creditis o-
racula, credite oculo.* If you cannot for loy, conceiue the meaning of my wordes, or for sorrow belieue the truth of my words, looke into the graue, see the place emprie, and him gone: *Behold the place where they put him.*

In this point (I trust) I may be briefe. Certainly, I should doe you iniurie to vrge it much, seeing you are all (as I trust) good Christiãs, & belieue it to be most true. And my much labour in prouing the truth thereof, might insinuat a suspicion of your want of faith therein. ^a *Quoniam nonit defendere fidem, saith Saint Augustine, titubantius est necessarium, non credentibus:* He that knowes how

a August. in
die sanct.
Pasch.
Serm. 4.

to defend the faith, is more necessarie for him that doubteth, then profitable for him that beleeueth.

But ~~put~~ case there were some *Iewe* here, or a *Pagan*; Is it possible that he should not beleue the truth of Christs Resurrection? Let him with these women, vse the benefite of his eyes. Let him looke to the manifold Prophecies and figures that went before it; the diuers concurrences, that happened together with it: and the often and vndoubted Apparitions that came to passe after it.

At the beginning, euen GOD himselfe declared it by Prophecie, *b Gen. 3. 15. The seede of the woman shall bruiſe the Serpents head.* David afterward is bold and saith: *c Thou shalt not leaue my soule in hell, nor suffer shine Holie one to see corruption.* Psalm. 16. 10. And what meant *d Adams* sleepe till *Enah* was taken out of his side, and his waking af-

b Gen. 3.

15.

c Psal. 16.

10.

d Gen. 2.

21.

ter to liue with her as a louing husband, but that Christ also should sleepe in the graue, that out of his pierced side, the Spouse might be purchased, to whom hee should euer after wake, as a most vigilant and carefull defender?

c Gen. 22.
11.

What was signified by *Isaack*, laid as a Sacrifice on the Altar, ready to be offred, but presently loosed and vnbound againe; but that *CHRIST IESVS*, the true Sacrifice for the sinnes of the whole world, should be offred to death on the Altar of the Crosse, and the sorrows of death, immediately loosed againe, whereof it was impossible that hee should be holden?

f Gen. 41.
14.

This glorious Resurrection of the *SONNE OF GOD*, was further signified by *Ioseph*, ^t who a few dayes was imprisoned in the dungeon, & afterwards, aduanced to the regiment of a Kingdome.

g Iudg. 15
14.

By *Sampson*, who while he slept was bound with ropes, but when he

he awaked againe, snapped them
in sunder as threds.

By *Jonas*, ^h who was swallowed ^h *Jon. 2. 10*
of a fish, but after three dayes cast
vpon drie land againe.

Looke further, on the concur-
rences happening together with it,
as the great Earth-quake ^e which ^e *Mat.*
then was. *Matth. 28. 2.* 28. 2.

Sure, saith *Hilarie*, it was the
vertue of his Resurrection, and
signified, that, *f Resurgente uirginitum*
caelestium domino, inferorum trepida-
tio comouetur. The Lord of the hea-
uenly powers arising, the weaknes
of the infernall powers should be
troubled. ^f *Aquin. in*
Cate. super
Mat. 28.

Consider the huge stone rolled &
turned away frō the graue, with the
handsome folding of the cloathes
and napkins left behinde him, and
weigh seriouſlie that same transpa-
rent Lie of the keepers; how euen
then they proue *Christs resurrection*
to be true: when they went about to
make the world belieue it was false

2 Mat. 28.
13.

They being therevnto hyred with money, gaue out, that *His disciples came by night, and stole him away, whilst they were sleeping.* Matth. 28. 13.

But O Children of the diuell, how absurdlie doe you speake? For if you slept, how can you tell hee was stolen away? and if you were awake, why doe you say you slept?

Againe, recount the manie Apparitions that he made after his resurrection. If I be not deceiued, *Paul* & the Euangelists reckon eleuen seuerall Apparitions of Christ after his Resurrection: for more confirmation of the truth thereof, Sometime he appeared to comfort the sorrowfull hearts of his Disciples: sometime to conuince the obstinate hearts of his enemies. Sometime hee eate meate with them, & shewed them his wounds, which hee kept, saith *Augustine*, *h Non a gestate, sed potestate*, not for any

h August. in
die Sanct.
Pasch.
Serm. 4.

any weaknesse in him selfe, but for the strengthening of others, especially, *ut sanaret vulnus incredulitatis*: That the apparant woundes of his crucified bodie, might heale the hidden sores of their vnbeleueing soules.

Afterwards, saith Paul, *i* Hee was seene of more then five hundred brethren at once: and lastly of mee, as of one borne out of due time. 1. Corinth. 15. 6.

i 1. Cor.
15. 6.

These things being thus cleare, peradventure now you will wonder, why the *Iewes* belicue not *Christis* resurrection to be true? Surely, no other reason can be yeelded of it, but this, that partly obstinacie is come vpon *Israel*, till the fulnesse of the *Gentiles* be come in. And certes, euen wee which belicue the truth thereof, are not beholding to our selues for it. It may be saide to euerie faithfull soule among vs, as Christ saide to Peter, *& Flesh and blood hath not reuealed this vnto thee:*

& Matth.
16. 17.

1 *Act.* 26.
8.

m Conside-
ra autorem
& tolle du-
bitationem.
August. in
die San. Pal.
Ser. 4.

n 1. *Cor.* 2.
12.

o 1. *Tim.*
3. 10.

but my Father which is in heauen.
Matth. 16. 17. For though Paul de-
maunds, *Why should it be thought*
a thing incredible vnto you, that God
should raise againe the dead? *Act.* 26.
8. And indeed, as *Augustine* saith,
m There is no cause of doubting, if
we consider the authour: yet such
is our obstinate blindness by na-
ture, y^e the most easie, plaine & true
things, are hard, harsh, and false in
our iudgement, till, n *We haue re-*
ceiued the spirit of God, that we may
knowe the things which be of God.
1. *Cor.* 2. 12. In this regard, the
faith of Christ generally embrac-
ed in the world, is numbred a-
mongst the most famous myste-
ries of our religion. o *Without con-*
trouersie, saith Paul, great is the myste-
rie of godlines, God is manifested in the
flesh, iustified in the spirit, seene of An-
gels, preached vnto the Gentiles, BE-
LEEVED ON IN THE
WORLD, and receiued vp into
glorie. 1. *Tim.* 3. 16. Hereupon Bern:
hath

hath this obseruation, *p Tria opera, tres mixturas, &c.* That omnipotēt maieſtie in the aſſumption of our fleſh, did three workes, made three mixtures, ſo ſingularly maruellous, and ſo maruellouſly ſingular, that as he neuer did them before, ſo he was to doe them neuer after, *Coniuncta ſunt quippe ad in vicem, deus & homo, mater & virgo, fides & cor humanum.* For there were ioyned together, God and man, a mother and a Virgin, faith & mans ſoule. The like alſo hath *Auguſtine* obſerued. ¶ There are three incredible things, ſaith he, and yet haue they bin done. It is incredible that Chriſt ſhould ariſe in our fleſh, and that he ſhould aſcend vp to heauē in our fleſh: and thirdly, *incredibile eſt, mundum, rem tam incredibilem credidiſſe*, it is alſo incredible, that the world ſhould giue credit, to ſo incredible a matter.

To conclude then. As faith bids vs beleeue the truth hereof, ſo, hope

p Bern: in
vigili. Nat.
dom. Ser. 3.

q Auguſt de
civit. de. lib.
22. cap. 5.

r Iam qui p.
pe illum in-
uenit fidei,
sed adhuc
eum querit
spes. Aug. in
Psal. 104.

r hope requires vs to expect the power hereof: that is, that Christ our head, which once arose in his owne person, shall in due time also quicken vs his members, in our persons: that so the head and the bodie, being coupled together, God may be all in all.

And let this hope be vnto vs an author, in all the stormes of aduersitie, to saue our soules from shipwracke. What saith *Paul*; *Who shall condemne? It is Christ which is dead.* Yea, so the Iewes and Pagans beleeue, saith *Augustine*; therefore *Paul* addes, yea, or rather *which is risen againe.* This none beleeues but a Christian. And in a sound beleeuing hereof, consisteth the verie saluation of our soules. *For if thou shalt confesse with thy mouth the Lord Iesus, and beleene in thine heart that God raised him from the dead, thou shalt be saved. Rom. 10. 9.* Thus *Iob* comforted himselfe, *I know that my redeemer liueth, and that he*

Rom. 8.

34

Ren. 10.

9.

Iob. 19.

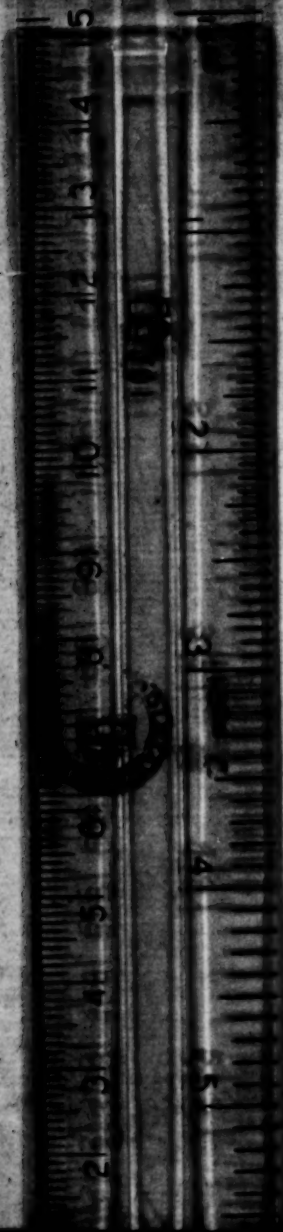
25.

(shall)

shall stand the last on the earth. Iob.
 19.25. It is our duetie then, with
 patience to expect that in our
 selues, which through power we
 belecue God effected in him, and
 when death shall approach vs, as it
 were wholly to deuour vs, then, to
 cōfort our selues, with the thought
 of this, that, *y Though after our de-
 cease, wormes destroy this bodie, yet in
 the appointed time, we shall see God in
 our flesh. Iob. 19. 16.* which God, the
 Father, with his deare Sonne our
 sauiour, and the holy Ghost our
 comforte three persons, and one
 euerlast God, be all honour
 and gl^{ie} Maiestie and do-
 m^{ion}, ascribed for e-
 uer and euer,
 Amen.

y Iob. 19.
 16.


FINIS.



SPECVLVM CHRISTIANVM

OR A CHRISTIAN SVRVEY for the Conscience.

CONTAINING,
THREE TRACTATES OF
THAT EMINENT, GRAVE,
and learned Diuine, Maister
ZANCHIVS

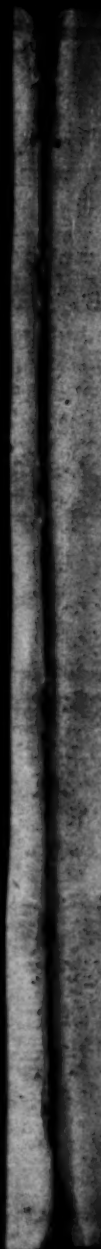
- 
- { 1 *Of the end of the World.*
2 *Of the perseuerance of the Saints.*
3 *A summarie Abridgement of his Lectures.*

EnglISHED for the good of Gods Church,
and for a warning to wicked and
impenitent men.

By H. N.

Leges, intellige, dilige.

LONDON,
Printed by GEORGE ELDE. 1614.







[A2]




SPECVLVM CHRISTIANVM

OR

A CHRISTIAN SVRVEY for the Conscience.

CONTAINING,
THREE TRACTATES OF
THAT EMINENT, GRAYE,
and learned Diuine, Maister
ZANCHIVS

- 
- { 1 *Of the end of the World.*
2 *Of the persuerance of the Saints.*
3 *A summarie Abridgement of his Collections.*

EnglISHED for the good of Gods Church,
and for a warning to wicked and
impenitent men.

By H. N.

Legē, intellige, dilige.

LONDON,

Printed by GEORGE ELD. 1614.

ANNO CHRISTI 1711

OF
A CHRISTIAN SURVEY

for the Conscience

CONTAINING

THREE TRACTATES OF

THAT EMINENT, GRACE

and learned Divine, Master of the

UNIVERSITY OF

1 Of the end of the world.

2 Of the present state of the church.

3 A summary of the Christian religion.

Englified for the good of Gods Church,

and for a warning to wicked and

unbelieving men.

By H. N.

In the intelligence, which

London,

Printed by G. Gorton, at the



TO HIS VERY RE-
VEREND, GRAVE, AND
learned Tutors, his good and
louing friends, M. Doctor Stan-
ton, Doctor in Diuinity, Deane of
the Cathedral Church of Lincolne:
And M. Iohn Knewstun Bachelier in
Diuinity, a vigilante Pastor, and Rec-
tor of the parochiall Church of Cech-
field in Suffolke, H. N. praieth grace
and yeace, health and happines
in Christ for euer.



Hateful testimo-
nies of thanke-
fulness and loue
are both Chri-

to

A 4

stian

The Epistle

^a Ioh. 11. 3.

5. 35. 36.

^b Ro 16. 4.

2. Tim 1. 16.

17. 18.

*Ingratum si
dixeris, scilicet
dixi.*

stian, and commendable;
and exemplified by ^a *Christ*
himselfe, by S. *Paul*, ^b and
other most excellent instru-
ments in the Church of
Christ. This considerati-
on did (as it were) kindle
the cole, and excite mine
affections, to combine you
both in this one significati-
on of my thankful remem-
brance: you are ancient and
kinde friends in fayth and
loue, and in the fellowship
of that famous Society of
S. *Johns* Colledge in Cam-
bridge; and trained vp (*ab
originibus*) in one Nurcery
of

Dedicatorie.

of good literature in the
Northern-parts, happily
founden by Maister doctor
Lupton, in the Towne of
Sedberge, his owne native
soile; from whence haue
beene transplanted, and in
due time, many haue
sprung vp, and so become
goodly fruitfull plants, and
some Cedar-trees, in the
Church of England: my
selfe likewise was brought
vp successiueley in the same
Schoole, and, after, vn-
der your wings and com-
fortable Tuitions in the
same worthy Colledge,
whereof

*et Vetus ver-
bum; Illa
domus, lo-
tus fere O-
vacuum Ci-
uitatis.*

The Epistle

whereof I was an vn-
worthy member, and doe
blesse GOD that euer I
knew the walles thereof:
And withall, in reotalia-
tion of dutie, so long as
I liue, I will instantly and
ioyntly pray, as Moses
wished to Ioseph (and his
seed) That ^d the good will
of him that dwelt in the bush,
may come both vppon it
and you. My mediocri-
tie in any seruice for Gods
Church (if there bee any
in mee) is totallie your
owne: and therefore I
will verie ioyfully and
cheere-

^d Deu. 33.
16.

Dedicatorie.

cheerefully by allusion,
or rather by a little inuer-
sion, borrow leaue, and
tender this my gratefull
testimonie, with that
forme of words, where-
with *P. Orosius* did dedi-
cate his *Storiero* *Saint Au-*
gustine, his Maister and
Tutor; *Totum (quod in me)*
vestrum sit, quod a vobis
ad vos redit; or as *Car-*
neades Cyrenæus thankeful-
lie protested of *Chrysippus*
(one of *Zeno* his disciples)
a most acute Philoso-
pher, after the diligent rea-
ding of his bookes, which
were

• Si apud
Dicos Dia-
lectica abe-
retur, non
temerè alia
esset, quàm
quæ a Chry-
sippo inuenta
fuit.

The Epistle

were in number 75. as
some report, *Si Chrysip-
pus non esset, ego non essem,*
I was yours when I was
but a Neophyte; and now
by the grace of GOD I am
that I am; and am still
yours, and doe with heart-
tily, that I might become
(being now hoare-headed)
as the Germaine Sonne of
such shining and burning
lights in the Church of
GOD; whose giftes and
labours are condignelie of
note, and price in the hearts
of many.

I haue englished these
Trea-

Dedicatorie.

Treatises of that graue
and learned Diuine, Mai-
ster *Hierome Zanchius*; and
in this regard I tooke
them in hand, for that
in ^f Argument and mat-
ter they are exceeding ef-
fectuall, besitting this
sinfull and sottish Age, or
rather this degenerating
downefall of all sorts of
men. They are fruitfull
in many considerations;
to preuent curiositie; to
abandon securitie; to rowze
vp the drowfie Christian;
to detect the Temporiz-
er; to kindle zeale; to
worke

^f Not vn-
like so that
πιστημας
(whereof
Athanas
lib. 11.) for
varietie and
vsc.

The Epistle

worke vigilancie ; to enforce repentance ; to minister consolation ; to teach the wise ; to hearten the weake ; to confirme faith and hope of Heauen and Happinesse ; to dant vngodlinesse ; in such sort as hee that runneth may read in capitall letters, and hee that readeth with iudgement and conscience, may finde singular edification.

When I had made an end, I resolved in this kinde to salute you both, which, as it commeth with an honest heart, so

WORK

I

Dedicatorie.

I perswaded my selfe it
would bee accepted with
the right hand. I pray
you censure; and, if there
bee no let, yeeld your ap-
probation. Of you twaine
I haue iust cause to vouch,
as Maister I. Calvin some-
time writ vppon the like
occasion to Simon Gryneus,
(two - eminent Diuines in
the care of Gods Church)
*Quorum iudicio si omnes plu-
rimum iure deferant, ego ni-
hil non deferre debeo.* And
so remaining yours et ani-
mo & usu; I doe recom-
mend you both, and your
godly

Presin E-
pist. ad Rom.

The Epistle

godly endeavours for the
furtherance of the Gos-
pell of *Christ*, to his most
gracious and abundant
blessing, for his great
Name sake.

Amen.

Hougham cum Mauston.

May 20. 1611.

Your Worships vnworthy
Pupill and louing friend,

H. NELSON.



CERTAIN PRÆLECTIONS OF (THAT WORTHY DEFENDER OF

the Christian Faith) Hieron. Zanchini
 upon these words, **Isaiah**
2:18. Little Children it is
this World: the last time:

THE CAUSE this pre-
 sent place doth seem
 to require that I speak
 somewhat of the end
 of the world (for such
 as have written of the end of the
 World, doe make allegation euen of
 this Text) and this question hath and
 doth at this day put many to busi-
 nes: therefore I will briefly make ma-
 nifest what my sentence is touching
 the same. And this question verily I
 will

1

2

3

4

5^d

6

will clearely discusse in fixe capitall
 branches. The first shall be, Whe-
 ther this World finally shall come
 to an end. The next, Whether wee
 may certainly know it. The third,
 Whether a Christian man may law-
 fully search out when this end of the
 World, and the returne of the Lord
Christ shall be. Fourthly, what might
 be the reason, why the Lord nei-
 ther soonerly would, nor yet will,
 haue vs know this time. Fifthly, What
 be the signs precedent of the end of
 this World; and whether from them
 wee may designe the certaine time
 wherein the Lord will come. The
 last, touching the duties of a Chri-
 stian in this controuersie, concerning
 the end of the World.

As touching the first maine point;
 Three sort of men haue denied that
 this world shall haue an end. The
 first were the Philosophers; chie-
 fly the *Peripatetians*; for these
 were of opinion, That this World
 neither euer had beginning,
 nor euer should haue ending: and
 there-

therefore Mankinde, as euen at this present, so in the same tenour and course, perpetually to liue in the World. But this true therefore held this opinion, for that being destitute of the light of the word of God, in the inquisition of the truth they were led onely by the blinde wisdom of the flesh, for, *the naturall man doth not perceiue the things that are of God*; and to refute their reasons it is not worth the labour, for wee haue nothing to doe with those Philosophers.

Others, who deny that this world shall once haue an end, are certaine Atheists, and mockers of things diuine; of whom Peter, *This know first, that in the last dayes shall come mockers, which will walke after their owne lusts, and say, where is the promise of his coming? For since the Fathers dyed, all things continue alike from the beginning of the Creation.* But these mens blindness, or madness rather, is refelled by the (euident) certaintie of the word of God.

2. Pet. 3. v. 3.

S. Augustine tom. 2. ep. 42. ad fratres Mandarenſes doth thus diſpute. Al other things which the Holy Spirit in the Scriptures by prædiction foretold, came to paſſe accordingly; as the firſt coming of *Chriſt*; the deſtruction of Hieruſalem: And the ſame Spirit in like manner hath foretold of the future end of this world, & of *Chriſts* ſecond coming: Therefore certainly it ſhall come to paſſe. The argument indeed of theſe mockers doth *Peter* thus confute. ver. 5. For this they willingly know not, that the heavens were of old, and the earth that was of the water, and by the water, by the word of God, ver. 6. Wherefore the world that then was, periſhed, overflowed with the water. ver. 7. But the heavens and earth which are now, are kept by the ſame word in ſtore, and reſerved unto fire againſt the day of condemnation, and of the deſtruction of ungodly men. Thus much *Peter*. The meaning of which words I will make plaine, becauſe thoſe mocking ſpirits doe endeavour from the continuing

2. Pet. 3.

2. Pet. 3.

ing state of the world, to proue the perpetuitie thereof, and doe deride the word of God; *Peter* doth overthrowe their argumentation by this reason. The world, as by the word of God it was of the waters, and by the waters; so also by the same word of God, when indeede it seemed so good vnto the Lord, being drowned with the same waters it perished and came to an end; and after by the same word of God it was restored againe. This Historie was most apparent, and a thing most famous, and of most certaintie vnto the whole World. Therefore by the same Word of God, as in the first turne by water, so secondarily by fire, when it shall so please the Lord, it may bee dissolued, and haue an end. The Lord foretold the future end of the world, and that himselfe would come the second time: therefore this World must haue an end, and the Lord will come. For now are reserved these Heauens and Earth vnto fire for the day of iudgement and perdition of

the vngodly : wherefore from the continuing state of the world the consequence holdeth not; That the world is vncorruptible and shall neuer haue end. For that also before the Flood it lasted long, and yet after (for all that) perished, and euen by such things as from whom it had it originall, and was supported, (that is) by the waters; so by fire, an other Element of the World, the same world shall be destroyed.

The third sort who vouch the perpetuity of the world, are some, who are neither absolute Philosophers, which are destitute of the sacred writings, neither yet scoffers and contemptners of celestiall things, but both men fearing God, and most expert of holy writ; of which kind amongst others, was *Philo Iudaeus*. Hee left a booke written with this Title, *ἡ ἀφθαρσία τοῦ κόσμου*. Of the *corruptible state of the world* : in which treatise he labourerh to make good, by sundry arguments, that the world is incorruptible,

ble. But if *Philo* had (in this sence) vnderstood the world to bee incorruptible, for that neither it should vtterly be dissolued into nothing, nor yet changed into a worse estate, we likewise would haue condescended vnto him. For we likewise acknowledge out of the word of God the renouation of the world, and in the future a new Heauen and a new Earth. And so certainly seemeth *Philo* to haue holden by his explanation, whereby he declareth what he meant by the name of corruption; For thus he holdeth in the entrance of his booke pag. 645. *αὐτὴν οὐκ ἐν αὐτῇ καταστρέφεται* &c. For corruption is called an exchange into a better state. It is likewise called the totall extinguishing of a thing in being, which then necessarily is termed a thing without existence; For as of nothing nothing is made (that is naturally) so neither can nothing be dissolued into nothing.

Philo had read the Psalmes and Prophets who writ of this matter:

but if he followed any other sense, the godly Christians, doe not accord with him. For the testimonies of Scripture are most cleare touching the end of the world. Psal. 102. In the beginning thou laidst the foundation of the Earth and the Heavens are the worke of thy handes: they shall perish, but thou endurest, they all shall waxe old as doth a garment, and as a vesture thou shalt change them, and they shall be changed, but thou art the same and thy yeares shall not faile. Mat. 5. The Heaven and Earth shall passe away, one jot or tittle shall not perish of thy law. 2. Pet. 3. That day of the Lord shall come as a thiefe in the night, wherein the Heavens shall passe away with a noyse, the Elements shall melt away with fire, and the Earth and all thinges therein shall be burned. Againe the Heavens by burning shall be dissolued, and the Elements shall melt away with heat: but we looke for new Heavens and a new Earth, according to his promise. Thus Saint Peter. Therefore this first Capitall poynt is

and

A

to

to be vouched, That this world (as in case now it is) shall finally come to an end, (that is) be changed into a better condition, and God only to be utterly voyd of all variableness or change.

To what purpose then tendeth this doctrine? *S. Peter* teacheth, 2. Eph. 3. *Seeing* (saith hee) *all these things, that be dissolved, what manner of men ought we to be in holy conversation, and duty of piety, expecting and hastning unto the coming of the day of the Lord.* The Argument is this in effect, The Heaven and Earth shall bee renewed at the coming of *Christ*: How much more therefore ought we to be renewed, who presse on to meet *Christ* at his coming? Therefore we are to endeavour for a perpetuall renovation, and to adhere in heart to God onely, who alone is utterly vncchangeable: as for other things, they ought to be had in contempt, because they all shall bee changed, and shall all finally have an end. For this purpose our

Apostle made mention first of the vanity of this world; then he added, *Now are the last times*, that is, where in is instant the comming of the Lord *Christ*. And why these things? that contemning the world, and then auoyding those Antichrists, we being fortified in the Apostles doctrine, might watch and liue soberly and iustly, alwayes prepared to go meet *Christ* at his comming.

The second Capitall poynt is, whether we can attaine to know when the end of the world shall be? It is a case manifest whether wee be all led with a desire to know when the end of the world shall be. For this affection euentlie Saintes were taken withall, the Prophets and Apostles. Of *Daniel* it is manifest in *Cap. 12*. After that he heard of the Angell, that is, of *Christ*, touching Antichrist, and what thinges should be accomplished in the end of the World, hee asked the Lord, saying verse. 8. *O Lord what shall be the end of these things?* as for the Apostles, it

apeareth Mat. 24. Act. 1. Lord,
when shal these thinges be? Therefore
it is a naturall inclination in all to
desire the knowledge of thinges to
come; specially when the end of the
world shall be: Now the question is
whether this can be knowne of vs?
The Lord Iesus taught that it no
way can be knowne; when he said,
Of that day & that houre no man
knoweth, no, not the Angels of Hea-
uen, but the father onely knoweth; that
is, the certaine time, wherein these
thinges, by me foretold to you, shal
come to passe, the father only know
eth, yet in all ages there haue beene
some, and that in the Church of
Christ, who haue giuen out it might
be knowne, some indeed certainly,
and they haue presumed to deter-
mine therevpon a certaine number
of yeares, (such is mans presumpti-
on) from the first vnto the second
comming of *Christ*; others probably
and in such sort, as that in searching
this time they did contend, that no
great error could follow, and there-
fore

Mat. 24

fore they vsed sundry coniectures, whereby they assayed to determine, in some sort, how much time as yet remained vntill the next comming of *Christ*. Although verily there be great difference betweene the temerity of the one sort, and curiosity of the other; yet as the one is utterly to be disprooued and condemned, so the other (for my part) I cannot giue approbation vnto. For true piety requireth that we bee certaine indeed that the end of the world shall bee, and that the Lord will come, but when that is, what either day, or moneth, or yeare, or age, both it shall be and hee shall come, we must of necessity confesse ingenuously our ignorance, and that by no meanes it can be knowne according to the doctrine of *Christ*. And therefore according to the Commandement of *Christ*, let vs watch and pray, expecting daily and hourly our Lord *Iesus Christ*, being alwayes prepared with our lampes burning with the light of faith, and filled

filled with the oyle of good workes to goe out to meet him. But let vs now consider what haue beene the iudgements of men touching the time of the end of the world; and the comming of the Lord.

In the times of the Apostles, some there were who said; although the day and hower of the Lords comming could not be knowne, yet that the day of the Lord and end of the world could not at that time be far off; others, that this was newly reuealed; others said, that this was the Apostles doctrine; others did endeavour to perswade this by reasons and coniectures: but the Apostle did surprise such; saying, *I beseech you* *even by the comming of our Lord Iesus Christ, and by our assembling to him that yee bee not suddenly mooued* *from your minde, nor troubled, neither by spirit, nor by word, nor by letter, as it were from vs, as though the day of* *Christ were at hand.* The Apostle teacheth that these Impostors vsed three practises for perswasion, that

2. Thes. 1.

2. Thes. 1.

show

the

the Lords day was hard at hand: First, Reuelations, for that they certainly know this by the spirit of Reuelation: Secondly, reasons and coniectures; therefore he saith, *or by word*: Thirdly, counterfet letters and testimonies of the Apostle. But what saith the Apostle? *that you be not suddenly moued away, as though the day of the Lord were at hand; for that unless a departure come first, &c.* hee taught that first there must be a generall Apostasie, or (as others will haue it) a defection of the Roman Empire, and Antichrist to be reuealed with his Kingdome, before the day of the Lord shall come. But how long after the comming of Antichrist shall succeed the end of the world, and the day of the Lord, 100. 1000. or moe yeares, the Apostle hath not taught: but why? for that neither himselfe knew, according to that *of that day and houre &c.* Beholde what was bruited abroad in the Apostles ages, euen amongst the beleeuers, touching the end of the world

1. Cor. 13.

Mat. 24.

world! And that these men were deceived, the thing it selfe teacheth. After the Apostles times there were not wanting (euē) some, who did limit a certain number of yeares vntill the second comming of *Christ*, and end of the world. Amongst the prophane Gentiles it was vulgarly bruited, as a Diuine Oracle, That the Christian Religion, after *Christ* began to be honoured; should continue only for the space of 365.yeeres, and then presently to haue an end. Saint *Augustine* relateth this. *Tom. 5. de Ciuitate Dei. lib. 18. c. 53.* and sheweth how false this was, *cap. 54.* And because after the end of Christian Religion vpon the Earth, forthwith an end of the world shall be; therefore some Christians, perswaded by this Oracle, were of opinion, That after these 365.yeares were expired, presently the end of the world should be. But it is apparant, how fouly these likewise were deceived. In *Cyprian*s time, who flourished after *Christ*, about the yeare 250. it was

was credibly held, that the end of the world was at hand: this is cleare out of *Cyprians* Epistles. And, which is more, in a little Treatise (*ad Fortunatum*) in an exhortation to Martyrdom, (if it bee *Cyprians*) in the beginning pag. 244. these words are read: Six thousand yeares are fully compleat since the Diuell did impugne man. Although the book be not *Cyprians*, yet is it plaine, what was the opinion held in the Church, with many, touching the end of the World, at what time this booke was published; that is to say, That then were 6000. yeares begun to bee accomplished, and so consequently, the end of the world instantly to draw neere. But how fouly they also erred, the thing it selfe declareth.

In *Lactantius* his time, who was famous about the yeere after the birth of *Christ*, 317. what opinion was maintained in the Church, is evident by his Institutions lib. 7. cap. 25. The whole expectation (saith he)

he) *scil.* of the end of the World, seemeth not above the space of 200. yeares.

In the time of *Augustine*, *Hierome*, and such others; that many were of opinion the end to be hard at hand, appeareth by *Aug.* his bookes. To *glad. citat. Doct. lib. 18. c. 53.* he reporteth some to have determined from the Ascension of the Lord vnto the end of the world 400. yeares; others 500. others 1000. But *Augustine* doth deride them all, and refutes them by the saying of the Lord *Christe Act. 1. It is not yours to know the seasons, which the Father hath reserved in his owne power. Mat. 24. Of that day and hower &c.* A certain Bishop also in *Augustines* time, by name *Hosyebius*, did seeme to hold; That although none could know of the day and hower of the Lords coming, as the Lord had said, yet a set time and space of yeares might bee limited, from the coming of *Christ* in the flesh, vntill his second coming, and therefore behoued

Christians to finde out this time. And of this point he writ to *Augustine*, To. 2. Ep. 79. Besides other places of Scripture which he abused for this opinion, that place of *Daniel*, cap. 9. of 70. weekes, was one. For that place might be vnderstood of the time intermediate betweene the comming of *Christ* in the flesh, and his second comming: or at least by proportion it might be collected, That as from the time of the former prophecy of *Daniel* vntill the first comming of *Christ*, there went betweene 70. weekes of yeares, so likewise from the time of the first comming vnto the second, there should interpasse 70. weekes of yeeres. From thence therefore there might be gathered the certaine time vntill the end. But *Augustine* teacheth, that the place of *Daniel* can in no wise be vnderstood of the second comming of *Christ*. Hee that listeth, let him reade the other Testimonies of scripture which *Hesychius* abused for the confirmation of his opinion: and then

then let him, reade *Augustines* answeres to the severall places, *Epist. ad Hesychium* 80.

To that which the Lord spake to his Apostles, *Act. 1. It is not for you to know the times and seasons, &c.* this answer *Hesychius* returned; That only was spoken to the Apostles: for hee would not haue them to know, for that hee would not haue them witnesses of the consummation of the World; but onely of his Passion and Resurrection; but yet his will was, that elle wee should acknowledge the time of the end of the world. And to this effect he wrested even that answer of *Christ* to the Pharisees, wherein hee reprehended them, saying; *You know how to discern the outward appearance of the sky, but you know not the time of your visitation.* This Bishop did interpret this sentence of the time of the second coming of *CHRIST*, whereas *Christ* spake of his first coming. Summarily *Augustine* concludeth, That by no place of Scripture

it can bee gathered, when the time of the end of the world shall be, or that Christians may make inquirie, seeing it is written and spoken to all, *It is not for you to know the times, or that it can be knowne of any mortall man, seeing it is written, Of that day and houre, that is, of the Lords returne, no man knoweth.*

So *Gregorius Papa*, from the corrupt conditions of his time, and the strange wonders seen in his age, was often accustomed to say; That his Age was not farre distant from the end of the world. But hee likewise was much deceived.

Now I proceed to the men of our owne Age. Many, and those learned and religious men haue thought, although no set time can be appointed betweene the first and second time of *Christ*, yet by probable conjectures it may (howsoever) be known and discerned. The thing it self hath not yet declared, whether their opinion be phantasieall or no, but such as long after succeed vs, shall vnderstand

stand whether these devout & learned men were erroneously led, yea or no. For my part I doe onely endeavour to prooue, that these coniectures alledged by them were very weake: and so by them that no prooffe or determination can bee made of the end of the world. We will produce the principell and examine them.

The first coniecture of these men is taken from 6000. yeares, wherein they say the world shall endure. For the Hebrewes haue left written in their bookes (specially in the *Sederim*) that this was the prediction of *Elias* the Prophet, The world to continue 6000. yeares: 2000. vaine: 2000. the Lawe: 2000. the Messiah: and if any time came short of them, it was wanting for our finnes.

Irenaeus likewise *lib. 5. cap. vii.* concludeth, That the world shall continue onely 6000. yeares: and hee collected this his commentation, not from the Hebrewes, but from the proportion of fixe daies, wherein

the world was created, after which six daies was the Sabbath, that is, the day of rest. This indeed (saith he) is both a narration of things past, and a prophesie of things to come: For one day signifieth a thousand yeeres, as the Scriptures doe testifie; and 2. Pet. 3. *One thousand yeeres before the Lord are as one day.* Therefore as the World was consummate in the Creation thereof, within the compasse of six daies, and then Rest; so in the end thereof it shall bee consummate within the space of six thousand yeeres: then shall follow true and perpetuall rest, *as 1. Th. 4. 14.*

Also *Lactant. Firmianus. lib. 7. c. 14.* saith, That the World shall bee consummated in the compasse of 6000. yeeres: and he borrowed this opinion, together with *Brutus*, even from one and the same fountaine. Which said opinion touching the durance of the World for 6000. yeeres, many (likewise) entertained of many. Whereupon also *Gregorius Papa. 10. in c. 9. lib. 1. Reg. column. 1. 415.* The world

world (saith hee) was created in six daies, and shall be determined in six Ages. They adde further, That the 6000. yeeres shall not be fully complete: and that (partly) they confirme by the prophetic of *Elias*: partly by the speach of *Christ*, *Mat. 24. Unlesse those daies should be shortened &c.* For although he there speake of the ruine of Hierusalem; yet likewise they contend that it may be vnderstood of the time of the consummation of the world. Seeing these things stand so (say they) 2000. were before the Law: 2000. after the law: (and that according to the computation of the Hebrewes) and of 2000. vnder the Mefsiar, are now run over 1560. and there is in remainder 440. and of them also some shall bee subtracted, therefore that the world cannot endure longer, at the furthest then about 400. yeeres. This is their first coniecture.

But who may not see how infirmitie it is? First, *Elias* his prophetic, whereupon they relye, is not authentically.

Indeede it is auailable against the Iewes, who doe admit that prediction, to proue that the Melsiah is come, seeing there bee now run out 5560. yeares, but for demonstration of the end of the world, it auailleth nothing at all. Likewise, the ratiocination of *Irenæus*, and *Lactantius* is too-too infirme, and feeble: therefore iustly doth *Augustine* confute it. Besides, I say, it is against the worde of God, For the Lord saith, That none can (surely) know when the end of the world shall be: *As for that day, &c.* If then this their sentence touching 6000. yeares were true, we might easily know when the end of the world would be: but this were against the word of *Christ*. Therefore this opinion of 6000. yeares for the world to endure, is vnttrue.

The second coniecture is collected from the foure Monarchies of the world. *Daniel 2. & 7.* The case thus standeth. The foure Monarchies are described, so that one doth succeed another. The first is the Monarchy of

of the Chaldeans and Assyrians; the second of the Persians; the third of the Græcians; the fourth of the Romans. Those foure Monarchies being ruinated, that is, three of them vicerly desolate, and the fourth, as into severall parts, diuided into severall Kingdomes: *Dan. cap. 7.* prophetieth, That a little horne shall arise amongst those ten other former hornes, that is, one Kingdome more potent and strong then the rest, which shall utter great things, &c. And when that Kingdome signified by one horne, shall come to a consummate power, so that it will thinke it selfe 10 after times and laues, then presently shall bee the iudgement, and Christ to reigne for ever. And this horne which shall arise out of the Roman Empire, they interpret to be the Turks Kingdome. Thus therefore they gather: Three Monarchies are vicerly extirpate: the fourth Monarchie also is extinct, because it is diuided into diuers parts: Now the horne (that is) the Turkish Empire, began to break

out about the time of *Heraclius*. for at that time *Mahomet* began to raigne; And this Kingdom of *Turkes* is now welnigh growne to the greatest height, he preuaileth against the Saints, and in a maner he doth make account, that he hath power to change lawes and times: When this shal come to passe, then shal come the *Ancient of daies*. Therefore the time is but short vntill the second comming of *Christ* shal be.

My answere is this. If they vnderstand, that lesse time now remaineth then before, that is most true: If also that which is remaining, they shal affirme to be very litle, in comparison of the eternitie of the Kingdome of *Christ*, this likewise wee will assent vnto as most certainly true. But if they should vnderstand a litle remainder of time to be behinde, that is, that there is yet behinde, either a hundred, two hundred, or three hundred yeares, &c. I say that nothing can be concluded from these places of *Daniel*, which are diuersly expounded

pounded by interpreters. For, that I may follow the vsuall interpretation; first he describeth in the second chapter the foure Monarchies; and concerning the Empire of the Romans he prophecieth fīue things, first hee setteth out the power thereof, That verily, as iron, it should surprise all other Kingdomes: then, the diuision thereof, that is to say, it should be diuided in it self: thirdly, the crueltye and fiercenesse thereof, that without regard of consanguinitie or alliance it should not respect the bands thereof, by reason of crueltye; fourthly, the variable calamities and ruines, that is, that it should bee afflicted with sundry Massacres, and specially intestine (or homebred) dissensions and warres: Fifthly, the continuance thereof, that although being diuided into many parts, as it were two feece into ten fingers, it should be broken in peeces, in respect the feece were of clay: yet because the plants thereof were of iron, it should endure euen to the second coming of

of the King of Heauen. But after that *Daniel* had thus disputed of the Roman Empire, presently he adjoineth a prophecie of the Kingdome of *Christ*, I say, That *Christ* should suddenly ruinate all those Kingdomes, and he alone should raigne for all eternitie. And he prophecieth of the double coming of *Christ*; of that which was in the flesh, with the preaching of the Gospell; and of that which shall be in glorie. And of the first he saith: *And in the daies of those Kings the God of Heauen shall set up a Kingdome which shall neuer be demolished*: He doth not say, *After the daies of those Kings*, but in the daies of those Kings &c. For the Kingdome of *Christ* was raised vp upon the Earth, when as yet the Romanes reigned and did gouerne the world, and endured almost six hundred yeares: (the Romanes bearing rule euen vnto the times of *Heraclius*) and doth still and shall continue euen to the end of the world. Afterward hee saith of the second coming

ming of *Christ*, when hee shall deli-
uer vp the Kingdome to God his fa-
ther all enemies being put vnder his
feet: finally whereas thou didst see
that the stone cut out of the moun-
taine without handes, doth breake
in peeces Iron, Brasse, Clay, Silver,
Gold; the great God did intimate
to the King what should follow af-
ter these thinges. Thus the Pro-
phet. And thus readeth and expoun-
deth that most learned man *Oeca-
lampadius*, citing withall Saint *Hyp-
poltus*, who saith, *Arms & arma Cay*,
The stone which shall quell and
crush the Image in peeces is *Christ*,
who filleth the Earth, comming fro
Heaven and bringing iudgement to
the world.

But in this place is put downe no
prescription of time, from the first
vntill the second comming of *Christ*.
wherefore out of this prophesie
which is in the second Chapter of
Danuell, nothing can bee concluded
concerning the end of the world,
whether it shall bee from that time
within

within a hundred, or two hundred
or more yeares. Although (as others
would haue it) the more sincere ex-
planation of that place would bee
if it should bee vnderstood not so
much of the vprising of the person
of *Christ*, as of his Kingdome and
the progresse thereof, throughout
the whole world vnto the end ther-
of, and of the endlesse continuance
of the same: for so it is interpreted
of *Daniel* himself in the same Chap-
ter. But by this tenor, what can then
be collected touching the definite
time of the end of the world? the
Kingdome of *Christ*, as it was pro-
pagated by the preaching of the
Gospel throughout the whole earth
so likewise withall did it ouerturne
the Empire of Rome, that is, the
fourth Monarchy, with the Idola-
tries thereof, as also now the Image
of that Monarchy the Kingdome of
Antichrist, it doth and shall conti-
nue to overthrow to the end of the
world, vntill it be totally abolished.
For it is infallible that the end of
the

the world shall not be, before the whole Kingdome of Antichrist be abolished, as the Apostle teacheth, Thes. 2. 2.

But who is able to determine of the time, when the Kingdome of Antichrist shall totally come to an end? Hee that can effect the one, may likewise performe the other.

Besides, some there bee who would have the prophesie of *Daniel* in no case to bee vnderstood of the second, but onely of the first coming of *Christ*; and so also that which in the 7. chapter; and therefore this to have beene the counsell (or purpose) of God, to giue signification to *Nabuchidnezar* what Kingdomes should succeed, and which should be the last of all, that is the Kingdome of *Christ* and that to continue perpetually, all others being ruinated. But how long it should endure vpon the face of the Earth, is not heere debated; neither that God intended by *Daniel* to giue notice vnto vs thereof, seeing

it was not his pleasure, no nor by his sonne, to reueale it. According to this interpretation, nothing can be deuised more fondly, then out of this prædiction of *Daniel* to goe about to conelude any determination, touching [the] finall end of this world.

Finally some there be who would so expound the chapters of *Daniel*, as that in no respect they wil haue him speake of the Romane Monarchy: but what all others haue interpreted thereof, they will haue vnderstood of the Kingdome of the *Selucians*; specially for this reason, because the Church of the Iewes was neuer more hardly and extremely intreated by any other then by that Kingdome before the coming of *Christ*, and most of all by *Antiochus Epiphaneus*, whom they vnderstand by the last horne. *Dan.* 7. And these expositors haue reasons of no small consideration for this their interpretation. Read the Annotations of *Tremellius*, and *Tunius*.
And

And if we approue this exposition, what need haue we to borrow any coniecture from *Daniel*, of the time of the end of the world, whereas he had not the least thought of this matter? And out of this, an answer to the 7. of *Daniel* is apparant, where they would, vnder the name of the last horne that the Turkes Empire must be vnderstood.

For first of all it may be denyed, and that not without cause, that by that last horne is not signified the Empire of the Turkes. For the ancient Fathers, both Greeke and Latine by that horne vnderstand Antichrist with his Kingdome: and (here I report the iudgement of the Fathers) that he indeed shall come towards the end of the world, and that sodainely he shal rise vp among the ten hornes, that is, ten Kinges; but when he shal come, that it can not be known of vs: therefore that we ought not to preuēt Gods counsellin searching out whē these things shall come to passe. Let vs h. re St.

Hippolitus expounding this place of *Daniel*, *ἡμεῖς οὖν τὸν ἀντικρίστου* Wherefore touching the Leopard the prophet foretold how there should be 4. heads to him that had the dominio, & so it came to passe, & the Kingdome of *Alexander* was deuided, into foure principallities: so euen now we must expect how the ten hornes shall come out euen of this same (that is the Kingdome 1. Empire of Rome) when the time of the beast shall be accomplished. And a little borne which is that Antichrist, Shal out of them sodainly appeare, and Iustice shal be taken from off the Earth, and the whole world shal melt into a consumption. VVherefore we must not anticipate the will of God, but patiently perseuere and pray, that we fall not into those times, neither be vnbelleeuing but that these future things shall be fulfilled. For if those first things, according to the predictions of the Prophets, were not effected, then wee cannot expect these: but if they were fulfilled in their

their due times, according to the prophecies; accordingly also these things shal plenarily come to passe. Hierome also doth expound this place, of *Daniel*, of Antichrist, and he manifesteth what hee meaneth, by Antichrist; and this saith he is the iudgement of al writers Ecclesiasticall: his wordes are these. *Ergo dicamus &c.* Therefore let vs affirme that which all Ecclesiastical writers haue deliuered in the consummation of the world, when the Romane Empire is to bee destroyed, that there shall bee ten Kings who shall deuide the Roman world betweene themselves; and the eleuenth a little King to arise, who shall conquer three Kings of the ten, that is the Kings of Egypt, Africa, and Aethiopia, as by the processe we will more manifest: which being slaine euen seauen other Kings shal submit their necks vnder this Conqueror: And behold saith hee the eyes were as the eyes of a man in the home, least, according to the

*Diabolum
vel Dæmo-
nem.*

opinion of some, wee should repute him either to bee the diuell or some Ghost, or els a singular man whom the deuill should possesse bodily; and a mouth speaking proud things. For he is the man of sinne, the sonne of perdition, so that hee dare sit in the temple of God making himselfe as God. Maister Bullinger, a most graue writer, doth accord in iudgement with the Fathers, touching this interpretation of this horne; but yet out of histories demonstrating that Antichrist is come already, that the three other hornes are broken downe, and that he is increased by the subiection of those others, and his kingdome to be enlarged, and to haue his seate at Rome.

But what if we should with Mr. *Caluin*, a most acute and learned interpreter, by the name of this horne vnderstand (as many indeed of his followers doe) *Iulius Caesar* himselfe, and others his successors *Augustus*, *Tiberius*, *Caligula*, *Claudius*,
Ne-

Nero, and other *Cesars*, and the very Empire of these *Cesars*; what if we shall vouch with others, by that horne to be signified *Antiochus Epiphanes*; for he did most cruelly of all others afflict the polliticall state of the Iewes, and subuert the religion, and erect idolatry, as is plainly made manifest in the first booke of *Maccabees*, as that wee stand in need of no other interpreter, wherein was a true type of Antichrist? But what from thence can be gathered touching the end of the world? *Daniel* as yet hath treated nothing of that other comming of *Christ*, seeing he is wholly employed in explaining those Monarchies which are to preuent his first comming.

The third coniecture is drawne from the time that Antichrist, being reuealed, should raigne, The Scriptures seeme to deliuer (say some) that Antichrist shall raigne three yeares and a halfe. To this purpose is referred, that formerly mentioned time of *Daniel* (*a time, two times,*

and halfe a time) But the place is more perspicuous in *Apoc. 11. It is giuen to the nations* (that is Antichrist and his members) *and they shall read downe the City 42. Moneths; and 42. Monthes* do amount to three yeares, and an halfe. After this time granted to Antichrist ouer the Saints be run out; *John* teacheth, *Apoc. 17.* that a *Lambe* shall come who shall kill Antichrist. Thus therefore they reason; Antichrist being manifested shall practise his tyranny ouer the Saintes three yeares and a halfe, and after shall Christ come; Those yeares as (they expound) are the yeares of *Iubeler*; So that one yeare shall signifie fifty naturall yeares; and so three yeares and an halfe shall amount to 175 yeares. The Pope is Antichrist, and hath bin now reuealed already about 45. yeares. Therefore there remaineth as yet about the Lords second coming, vntill a hundred and thirty yeares, and soe some certaine time of the end of the world, may bee

bee gathered out of the Scriptures.
I answere that this conjecture is
very feeble and infirme. For first,
the name of three years and an halfe,
the Fathers doe account for naturall
yeares, and they said that Anti-
christ should raigne so many naturall
years before the comming of *Christ*;
wherefore this is a poore collection,
that they expound it of the yeares
of *Jubilee*.

Further, although I doe not deny
the Popes Kingdome to bee the
Kingdome of Antichrist, for that
therein many things are defended;
which diametrically are repugnant
to the doctrine of *CHRIST*; and
therefore I will not gainsay, that the
Pope, while hee doth defend that
Kingdome which warreth with the
Kingdome of *Christ*, and doth obsti-
nately oppose him-selfe to the doc-
trine of *Christ*, to be Antichrist: yet
it cannot bee denied (as a thing
probable) but that towards the end
of the world there shalbe One Man
in the Church of *Christ*, who shall

* This opi-
nion neither
giveth any
advantage
to the Pa-
pacie, nor is
held by any
spirit of op-
position, nor
yet written
positively,
but onely
vnpo pro-
bability, and
iureverence
to the an-
cient Fathers.

exceed all other Antichrists in malice and power. &c. and who shall worke miracles. And one might wel contend, That the prophecy of *Iohn*, as also of *Daniel*, touching three yeares and an halfe, wherein hee should reigne as is said, should bee vnderstood of that Man: As that neither hee should dissent vterly from the iudgement of the Fathers, nor yet oppugne that which all our writers with one consent doe teach & make demonstration of concerning the comming of Antichrist reuealed in the Pope of Rome, to the time of the end of the world, is a fallacy (or sophistication) from equiuocation, seeing Antichrist sometime is taken for euery one who doth obstinately oppose himselfe to the doctrine of *Christ*, sometime for the whole Kingdome of Antichrist; sometime (by an excellency of speach) for one villain, of all the rest most notorious, which shall sit vpon the throne in Antichrists Kingdome toward the end of the world.

Lastly

Lastly, although wee yeeld that prophecy of *Iob* to bee vnderstood of the Kingdome of Antichrist now reuealed, yet for all that it cannot be inferred out of that number of 42. moneths, that there as yet are in remainder about 130. yeares, for that those yeares are the yeares of *Iubilee*. For this interpretation of yeares, that they are indeed the yeares of *Iubilee*, any may easily reiect; and iustly contend, that a number certaine is put for a number vncertaine. And so doth Maister *Bullinger* interpret it; that such a time might be set downe by the Angell, which indeed was certaine to God, but to vs vncertaine. And in very deed in my iudgment also that time cannot bee otherwise expounded. For if the number were certaine vnto vs, wee might withall know when the end of the world shalbe: but this cannot bee knowne; because of the word *Christ*, *Of that day and hower no man knoweth*; therefore no certainty can bee concluded out of this place of the

the *Reuelation*, touching the time of the end of the world.

In like sort the fourth coniecture hath reference to that, which they deriue from the time which is set downe in *Daniel*, cap. 12. *From the time of the oblation of the daily sacrifice, and the abomination of desolation set up, shalbe daies. 1290. Blessed is he that expecteth, and attaineth to 1335. daies.* Although (say they) this number seemeth to prophecy of the warres of the *Macchabees*, yet also there is some notice therein of the end of the world. Therefore by daies they will haue yeares vnderstood, which were in remainder from *Daniels* times to the end of the world. For there are first, 1290. yeares; then more, by addition, 1335. all these, put together, doe amount to 2625. yeares. Now from the time wherein *Daniel* did publish this prophesie, to the first comming of *Christ*, did runne out 600. yeares, or thereabouts: therefore there remaineth yet from the Natiuitie of *Christ*

Christ, vntill the end, 2026. yeares: now then (in this yeare, 1560.) out of those 2625. yeares, are spent, 1560. therefore as yet there remaineth vntill the worlds end about 425. yeares.

I answer. From hence also nothing can bee concluded. First, there is no agreement at all with the Prophets prädiction, that these thinges should be vnderstood of the warres of the *Maccabees*, which went before the comming of *Christ*; and therefore neither of the prophanation of the Temple, which fell out vnder *Antiochus*. For it appeareth manifestly, That the Prophet in the end of his prophecy did fore-tell of those thinges which were to come to passe in the Church, after the last destruction of the Temple, and the abrogation of the whole Mosaicall Lyturgie (as the Prophet foreshewed in the end of the 9. chapter) vntill the end of the world: which thing euen *Christ*, quoting this very place *Matthew*, 24. doth clearely teach, when he saith; *When yee shal see the abomination*

abomination of desolation which is
spoken of by Daniel the Prophet &c.
 Therefore the Prophet speaketh of
 the desolation or destruction of the
 Temple, which followed the abro-
 gation of the daily sacrifice, that is,
 of the Mosaicall seruice, *Christ* him-
 selfe being interpreter: and not of
 that prophanation, which fell out
 vnder the tyranie of *Antiochus*.
 Adde further, that *Daniel* in his 8. ch.
 to the one which was to fall out vnder
Antiochus hee assigneth daies
 2300. but to the other, 1290. So it is
 made euident, that the time whereof
Daniel here speaketh, did beginne
 from that last abominable, and per-
 petuall demolition of the Temple,
 which was effected by the Romans,
 and to continue vnto the end of the
 world; wherein *Daniel*, together
 with others, shall arise out of his re-
 sting place, that is, the graue, where-
 in he quietly lieth, and shall liue a-
 gaine with his lot, that is, in euerlas-
 ting beatitude after the end of all
 daies. The case so standing, it is a
 good

good consequent, That no part of that time, of which the prophet here speaketh can haue reference to these years which were præcedent the coming of *Christ*. Wherefore they doe not carry the matter skillfully, who out of these 2. numbers, 1290. and 1335. do so mak vp the years, 2625. as that they referre, 600. to the time which went before *Christs* manifestation in the flesh. And then from thence they gather the surplusage, to be from the first to the second coming of *Christ* 2026. yeares. Certes, if those 2. numbers be to be distinguished, & then after ioined together, & daies be taken for years; it wil be behoofeful to acknowledge, that from the abomination of the daily sacrifice, that is, of al Mosaical sacrifices, & the deuastation, vntil the last coming of *Christ*, do run betweene 2625. yeeres. Moreover, whereas they distinguish those two numbers, as being indeed, different the one from the other, & after conioine them, that hath no foundation to relye vpon. For there bee
some

some, (and those men of good respect) which hold the same thing to bee meant by both the numbers, (that is to say) That the Church of God for a long time was, and should bee afflicted vnto the end of the world, but yet it was to hold out in perseuerance manfully, and a deliuerance to be expected: for that when no such matter at all was thought vpon, as the riddance from those euils, then the Church vppon the foudaine (as it were) in the intercourse of time should be deliuered from all these afflictions. Adde withall that which may be affirmed (as many suppose) that this number here (as before) is put downe a certaine for an vncertaine; which thing the Angell seemeth to insinuate, when, speaking of the same time, he putteth downe a different number of daies, first, 1290. then, 1335. For if from the time of the dayly sacrifice abolished there were but vnto the end onely 1290. daies, wherein the Church should be afflicted; how doth hee
pre-

presently adde withall, *him to bee fortunately blessed*, who in this endurance of euils shall persist courageous vntill the daies 1335. Certes, I doe see no other cause, but that his purpose was to signifie, that the same time of some was iudged longer, of some of lesse continuance; and, in that respect, the whole Tract of Time to be to vs vncertaine.

I passe over this, That the Fathers and some others doe construe this place, as that other *cap. 7.* of three yeares and a halfe, wherein that last Antichrist was said by the Ancients should raigne; for those daies 1290. are the same (in their opinion) with *a time, times, and halfe a time*, because they amount to three yeeres and a halfe. Finally, some there bee who would haue here a repetition and explanation of that, which also before in the end of the 9. Chapter he had said, *viz.* of that time, within which the daily sacrifice being vterly taken away, the Temple likewise should be destroyed by the Romans,

mans, neuer againe to be re-edified; that is, within three yeeres and a halfe more or lesse, for so long time was that warre protracted, and finished: after which presently ensued the horrible vastation both of Citie and Nation. And thus they reade the words of the Angell; *And touching the time wherein I said the daily sacrifice should be remoued, and the obbomination of desolation erected, are 1290 daies*; so that this (they say) is the true sense thereof: O Daniel, thou hast desired to know when the finall end of all things shall bee, I haue shewed thee that the end is sealed and closed vp; neither that to thee nor any other mortall man shall be made any other reuelation, then as is alreadie reuealed: But concerning the end of the Sacrifices, Politie, and Gouvernement of the Iewes, as also of the Warre to bee waged against them, whereof also I haue treated in the 9. chapter, if thou wilt learne the certaintie when this shall haue an end or finall determination,

I can commonstrate vnto you a most certaine supputation, (that is to say) That it shall be finished within 1290 daies; nay, within 1235 daies. Thus hold these men. Therefore out of Daniel can no certaine time bee obserued, touching the end of the World; but onely that this time is determined with God, but yet unknowne to vs; and that in this time the Church should bee strangely afflicted. For, Daniel making enquiry for this end, answere was made, *Go, than Daniel for the words of this Book are made up and sealed vntill the time of the end: Many shall bee purified, made white and tried, and the wicked shall doe wickedly.* Dan. 12. b70. I ch3

The fift coniecture, 1 Tim. 4. For the Spirit saith, that in the last daies shall be perilous times, men, louers of themselves, &c. I answere, That euen when the Apostle did fore-tell these things, there were many such in the world; therefore hee saith, But thou also avoid such; for of such are they which enter into widowers houses &c.

mordw

E

But

Object.

But now there bee more such. I answer. What if there shall be many more, and much worse follow after vs, and specially in the end of the World? *Augustine* doth likewise give the same answer to this Argument, drawne out of this place of the Apostle, *in Epist. ad Helych.*

Other coniectures also are alledged: But such as I haue remembred are the principall; and we haue manifested, that no certaine conclusion can be determined touching the end of the world. We therefore conclude, That for the time of the end of the world, either in what day, or month, or yeare, or age, it shall be, or that the Lord *Christ* shall come, it can neither bee comprehended by any certaine knowledge, or any firme coniectures of any mortall man: and the reason is; for that God will not haue it knowne, but onely to himselfe, according to that, *Of his day and houre &c.* This we know indeed, that the end of the world approacheth daily nearer and nearer; but when

when it shall be wee can not know. This is my determination of this question; which I clearely know to bee both godly, and consonant to the Scriptures, and profitable: although I make no doubt (that I may freely speake my minde) but that in those numbers of daies, which are prefixed by *Daniel* and the *Apocalyps* before the end of the world, are included many mysteries; touching the last times; which things he may comprehend, who is endowed with a peculiar instinct of the holy Spirit; neither would I make doubt, but that hee might pronounce sentence both of the end of the world; and of those things which shall come to passe about those times. But this gift is not granted to me: He that hath it, let him impart it. I will not despise his prophetic: I will trie all things, & in the meane time retaine that which is good.

From hence consequently ariseth the third capitall point. Whether it be lawfull to search out the certaine

time, that wee may know when the end of the world shall be. I answered, I am not of that opinion. For if God will not haue it to be knowne, then he doth violate the will of God, who trauelleth and searcheth certainly that he may know it. Besides hee saith expressely, *It is not yours to know the times and seasons &c.* If it belong not to vs, wee may not lawfully inquire to know. Therefore God, that hee might manifest to the world how much this curiositie discontenteth him, hee hath effected, that so many as from the age of the Apostles hitherto haue desired any certaine time of the end of the World, they haue beene euicted of error. I speake of the ordinarie inquire of all; if any extraordinarie bee called to the intelligence of these mysteries, I doe cast no lets in the way; onely let every one bee cautelous, that hee deceiue not himselfe, and tempt the Lord. Surely Curiositie is fruitlesse, but Sobriety most profitable. And as they are commended

who

who loue the comming of the Lord;
 do finde both Elamel and the Apo-
 stles to bee reiected; when they did
 propose curious questions; *When shall
 these things be?* etc. *11th bro. I*
 The fourth Chapter is why
 God will not haue vs know the end
 of the world: I answer, euen for the
 same reason why hee will not, that
 any should know when he must die;
 Verily, that wee should alwaies
 watch, and pray, and alwaies haue
 our loines girt vp, and haue our
 lampes in our hands filled with oile,
 and burning, as if the Lord were so
 expected hourly. The Lord him-
 selfe alledgeth this cause. *Mat. 24.*
 after he had said *of that day* etc. And
 by the example of the deluge, which
 came sodainely vpon the world in
 the daies of Noah he had concluded
 that such like and so sodaine should
 be the comming of the Son of Man;
 forthwith he annexeth this exhor-
 tation, saying. *Watch therefore, for
 you know not when the Sonne of Man
 shall come:* giuing instruction in these
 words,

words, that this is the cause why he would not haue vs know the certain time of the end of the world, that is to say, That beeing certaine the Lord will come, and vncertaine of the time when hee will come, wee might continually watch and pray, dayly and houely being in expectation of him: Therefore *Augustine* saith in *Epist. ad Hesychium*, The Lord was willing we should know his first comming, for that the knowledge thereof was both necessarie and profitable for vs: whereupon the Lord reprobeth the Iewes, *Lac. 12* saying; *Ye can discerne the face of the skie, but doe yee not discerne the day of your visitation?* for that who doth not acknowledge the first comming of the Lord, cannot prepare himselfe for his second comming. But he would not haue the day and time of his other comming to bee manifested, for that it was not expedient for vs; lest verily we should say with the euill seruant, *Lac. 12* *My Master doth deferre his comming, so let vs feast and beate*

hate our fellow-servants. &c. The
 Lord will not haue vs promise much
 time to our selues before his com-
 ming, but dayly to expect him, for
 that hee would haue vs alwayes in a
 readinesse. Therefore in the same
 chap. Mat. 24. in the end he addeth,
 saying; But if that euill servant did
 say in his heart, My Master will defer
 his coming, and shall begin to smite his
 fellow-servants, and shall likewise eate
 and drinke with the drunkards, the
 Lord of that servant shall come in a day
 when hee liketh not, time in which
 when he knoweth not, and shall cut him
 off, and give him his portion with hy-
 crites, there shall be weeping and gn-
 shing as a teeth. Now we perceiue the
 cause why the Lord would not haue
 vs know that time, certainly for our
 owne saluation; lest promising a long
 time to our selues, like those ser-
 uants, we should hate and drinke
 with drunkards, &c. Therefore pre-
 posterously, and contrary to the will
 of God they doe, who pimper their
 bellie, and delight in gluttony, yet

withall doe curiously dispute, when
the Lord shall returne, *Jon. liii. b. 1.*

The first Capitall branch is, touch-
ing the signes which are precedents
before the end of the world, and the
comming of the Lord *Christ*, and of
the vse thereof. For although wee
can know no certaintie, concerning
the time wherein the Lord will re-
turne, for that his will was other-
wise notwithstanding sundry signes
doe fore-runne the Lords comming,
and (so) the end of the world, wher-
by both that the Lord will certainly
returne, and that hee is not farre di-
stant, shall be made manifest to the
godly, and honest hearted men.

But I will not recite all these
signes, only I will point out certaine
places of Scripture, where these
things are to be read, *Mat. 24.* which
also are rehearsed *Mar. 13. Luc. 21.*
so likewise to the same effect, *Luc.*
17. so somewhat of the paubide of
the true beleeuers, *Luc. 18. 8.* and
of the calling (or conuersion) of the
Iewes, Like wise other things, *1. Tim.*

1. Tim.

† E

4. 2. Tim.

1. *2. Tim. 3. 2. Thes. 2.* But further;
 some certaine distribution of these
 signes is to be holden. Some doe
 runne long before the end of the
 world, and some are more neerely
 preceded. To the first kinde apper-
 taineth that securitie of the men of
 this age, which is portrayed *Mat.*
24. 17 and elsewhere; *As in the*
daies of Noab, &c. Againe; *As it was*
in the daies of Lot, &c. Againe, here-
 unto pertaineth that reuoluing from
 the faith, which is described *1. Tim.*
4. The Spirit speaks evidently, *about*
in the last times some shall depart from
 the faith; & which also elsewhere
 is remembred. Likewise, here vnto
 belongeth that corrupt state of the
 world, which is painted oue by *Paul,*
2. Tim. 3. In the last daies shall perilous
 times be at hand, & so forth men shall bee
 clauers of themselves &c. Hitherto like-
 wise belongeth that defection or A-
 postasie, and reuolting of the King-
 dome of Antichrist, which is read *2.*
Thes. 2. These signes long ago were
 begun, and (that a faire off) did
 fore-

fore-runne the day of the Lord, and the end of the World, and so doe fore-runne & continue their course, vntill vpon a sodaine the Lords comming shall ouertake vs. But to the other sort, which are more neerely precedent doth belong that mysticall conuersion of the Iewish Nation to *Christ*, which shall come to passe about the end of the World, and which the Apostle setteth out *Rom. 11.* For I make no doubt, but that the Apostle speaketh hereof, when he calleth this a *mysterie*. Hereunto also appertaine those things which the Lord recordeth. *Mat. 24.* *There shall be signes in the Sunne and Moone, and the Starres shall fall downe, &c.* although also there bee difference betwene that signe which is *Rom. 11.* of the conuersion of the Iewes, and those which are read *Mat. 24.* of the darkning of the Sunne, and falling of the Starres &c. for that shall come to passe before the Lord commeth, but these things euen at his very comming; and that shall bee

See D.
*VV*hitt-
 kers confu-
 ration of
 this opini-
 on, and dis-
 allowance.
De Rom.
Pont. pag.
568.

Apoc. 13.

upon the earth. I answered; *Augustine* saith, *Distinge tempora*, &c. dis-
 tinguish the times, and the Scripture
 will accord: These two shall not fall
 out both at one time, but in some
 distance of time. I believe therefore,
 that these two places may thus be
 reconciled; first, that principall and
 last Antichrist, which shall come a-
 bout the end of the world, and
 which shall excell all others in hy-
 pocrisie, craft, power, and diabolical
 sleights (for in him, as the Fathers co-
 stifie, shall dwell *Sathanas*, or all ple-
 nitude of Saranicall malice, as in
Christ dwelleth all fulnesse of *Divi-*
nitie, bodily) I say that last Antichrist
 shall subuert all things, and shall se-
 duce all (except a few of the Elect)
 partly by his hypocrisie; partly by
 his lying miracles, *2. Thes. 2.* inso-
 much that, as *John* speaketh in the
Reuelation, he shall make the fire
 to come downe from *heauen*, in the sight
 of men; partly also by his power and
 violence. Therefore in this manner,
 when the Sonne of Man shall come,
 that

that is, about his coming, certes little faith shall bee found vpon the earth: but when that principall Antichrist shall bee destroyed with the Spirit of *Christs* mouth, and by the efficacie of the Word of God hee shall be discovered to all men who he is (not *Christ* but Antichrist) then (happily) the Iewes shall know their Messiah, bee conuerted vnto him, and be saued. Therefore (Antichrist reigning) scarcely shall any faith bee found vpon the earth, but being destroyed very much.

The other question is, If so many signes shall go before the end of the world, whereby shall be manifested to holy men that the Lord is not far off, How then hast thou formerly concluded, that it cannot be known to any, when the Lord will come; and when the end of the world shall be? I answered: These things are not repugnant. For, notwithstanding the signes shall giue notice to the godly that the Lord is not farre off, yet from thence cannot be collected the

hns

cer-

certaine time wherein he will come. Behold ! many signes which doe fore-run the coming of the Lord, are long agoe accomplished : yet, how great licentiousnes and securitie ? how much corruption of religion and manners ? how many & great heresies ? The Lord saith, *As in the daies of Noah &c. Mat. 24. & Luc 17.* And the Apostle, *In the last daies men shall be louers of themselves,* But how great a Lethargy amongst men hath been so long since the Apostles time ? But who could either in the Apostles time, or now can define, how much time remaineth vntil the Lords coming ? Further, the Apostle saith, *The Spirit speaketh manifestly, that in the last daies some shall depart from the faith :* but this Oracle, was it not become to bee fulfilled in the Apostles time ? And certainly, those were the last times, as *John* doth beare witnes, saying *it is the last time.* Yet we see how long doe continue those last times ; likewise how lately the Kingdome of Antichrist was revealed, and

and what it is. What for that it begun to be reueiled in *Bernards daies*? In *Psalme. Qui habitat, 6. Ser. pag. 413. At nunc quidem. &c.* But now indeed (saith hee) wee haue peace from Pagans; peace from Heretiques, but there is no peace from false children. Thou hast multiplied the Nation *O Lord Iesus*; but not magnified our ioy; all are Christians, and yet all seeke their owne, not such things as are *Iesus Christs*: likewise the duties of Ecclesiastical dignities are transformed into filthy gaine and the busines of darknes: neither in them is sought the saluation of soules, but the excesse of riches: for this they are shauen, they frequent Churches, they celebrate Masses, they sing Psalmes: at this day most impudently there is contention for Bishopricks, Archdeaconries, Abbotships, and other dignities: & the reuenues of Churches are wasted vpon the practise of superfluities & vanities; it remaineth that the Man of sinne bee reueiled;
the

the sonne of perdition, the Ghost
(that walketh) on the day, but euen
at noone-day, which is not onely
transfigured into an Angell of light,
but also exalted aboue all that is
called God, or that is worshipped.
Thus Bernard.

Loe ! one of the principall signes
going before the end of the World,
(that is to say) the manifestation of
the Kingdome of Antichrist ! yet
who either could or can affirme
when the Lord shall come ? There-
fore by those tokens which runne a-
long before, although they notify
that the Lord indeed will come and
that he is not farre off, yet notwith-
standing it cannot bee determineth,
to what length of yeares this exten-
deth, that he is not farre off. So, by
those signes which fore-run by some
nearer distance, it may be gathered
that the end of the World is more
neere approaching then before, and
that the Lord will come quickly, yet
neither of what space this (quickly)
will be, it cannot before be knowne.

In

In the Apocalyps likewise it is said, *cap. 3. Behold (saith the Lord) I come quickly; and yet he is not come.*

The conclusion is this; that although many signes shall bee fore-runners, and præcedents to the day of the Lord, and end of the World; yet will it not thereupon bee any consequent, That it can be knowne by any signes when the Lord will come. Neither is that the vse of signes, that by them wee may know the time and set day: but there be other vses.

And in my iudgement there bee three vses of these signes, and these, seruing against three grieuous perils in this busines. The first perill is, Lest any should vtterly resolue that there should bee no end at all, or returne of the Lord. Against this daunger the Lord in the Scriptures hath deliuered, and commanded that we should so belieue, that this world shall haue an end, and that the Lord *Christ* will certainly come againe. To this effect doe read the to-

kens foretold from the Lord, *scilicet*; That when we shall see them come to passe, we may become more certaine, that the Lord (as he did prognosticate) will certainly come. The first vse then of the signes is, that by them, as by scales, the promise touching the comming of *Christ* should be ratified, and our faith therein confirmed.

Another perill is; Though wee certainly belecue that the end of the World shall bee, and that the Lord shall come, yet lest we should deny him as yet to bee farre off, and to make delay. For this imagination is the cogitation of the euill seruant, and maketh a man secure in his sins. Against this danger the Lord would haue vs alwaies to resolute, that the day of the Lord is not farre absent. To this effect tend these voices, *Phil. 4. The Lord is at hand*; also *Mat. 24.* of the euill seruant, who imagineth that the Lord wil not come quickly, he saith; *the Lord of that seruant will come in a day when he hopeth not, and*

in an houre when he knoweth not, and will cut him off &c. as though hee should say, his Lord will sooner returne then that euill seruant expected. *Luc. 12.* And be ye likewise prepared: for the Sonne of Man wil come at an houre when yee thinke not. For this purpose serue the signes foretold by the Lord. Verily, for that whereas wee perceiue, yea from the beginning, and doe dayly see many of them accomplished already, and to come to passe, we should therefore thinke that the Lord is not farre off, and (so) watch and pray. Wherfore the Lord, when he had fore-told the signes, he (consequently) added the vse of the prædiction thereof, saying; *when yee shall see all these things, Know that he is nigh, even in the doores.* Therefore this is the second vse of these signes; That indeede by the sight thereof wee might know the Lord not to be farre off, but quickly to returne; yet so, as that wee may neuer define how far off this (quickly) shall be.

The third perill is this ; lest that, because the good seruants must remember, that it may so fall out that his Maister may come quickly, hee should rashly define how long or how short time that (quickly) will be, and should appoint any certaine time when his Lord will come. For that determination of a certain time, besides, that it is presumptuous, it is likewise repugnant to the will of God, and pernicious. Against this rock, the Lord will haue vs to acknowledge and confesse, that wee cannot know this time, and that it is onely knowne to God. Againe, hee would haue vs know, that it is not our office either to search out, or to know the times and seasons which the Father hath put in his owne power. Hereunto also appertaine the signes, that is to say, That when we shall see many of them to bee originally accomplished from the time of the Apostles, neither yet presently the Lord to bee come ; that neither yet wee presume to define (though we

we see the rest) of any cert aine time of his conning, but that we should know that this onely is seene to the Lord : and therefore, for that wee are ignorant when he will come, we should alwaies watch and pray. Wherefore the Lord saith, *Matthew, 24. If the householder knew at what houre the theefe would come, he would (doubtlesse) watch, and not suffer his house to be digged through: as though he should say, he would (doubtlesse) watch that houre onely, wherein he knew the thiefe would come, but for that he knoweth hee will come, and is ignorant in what houre, therefore hee awaketh the whole night, and standeth vpon his watch: be yee also therfore prepared (that is, alwaies) for at an houre when yee thinke not will the sonne of man come: as if he had said, If yee know that certaine time wherein he would returne, yee would watch onely about that time, and addresse your selues to meete me: but for that yee are ignorant when I shall come, at mid-*

night or cock-crow, or in the morning, and yet yee know certainly that I wil come, therefore, yee ought continually to bee prepared, and in readinesse. These therefore are the three principall vses of the tokens foregoing the end of the world, and the comming of the Lord; first, that by seeing of them we may firmly know that the Lord wil come: next, that by the sight thereof wee may know that hee will come quickly; thirdly, that by seeing of them wee doe not yet determine how long this (quickly) shall endure; for that many of them are come to passe, and yet the Lord cometh not. Besides, no signes doe bend that way, that by them we may be enabled to define the certaine time of his coming, and of the end of the world. Therefore the Lord did first prognosticate the signes; *Matthew 24.* and then, lest any man should yet thinke, that hee could gather how much space of time remained touching the Lords coming, he added,

Of

Of that day knoweth no man. We see therefore that this lequele hath no coherence. The signes are fore-told that doe fore-runne the end of the world ; therefore when they formerly come to passe, and are accomplished ; we may not thence obserue how much time certainly remaineth vntill his comming ; for that there be other vses (as is manifested already) of the signes, then that by them wee either can or ought to conclude the certaine time of the world. But by all these wee may easily collect what a Christian man may doe in this question, touching the end of the world. Now then out of things already spoken let vs discusse the duties of a Christian man to be obserued in this question of the worlds ending.

The sixt Capitall branch is ; what things are to bee obserued of a Christian man, in this question touching the end of the world.

Wee must firmly beleecue that this world shall finally come to an

end, that the Lord shall returne, and that the world shall be renewed: wherefore seeing there must be a renouation of the Heauen and Earth, we are to giue regard, that wee likewise be daily renouated, as *Peter* teacheth. 2. *Pet.* 3.

When this end shall come, wee are not curiously to inquire, both for that it cannot be knowne, according to the voyce of *Christ*, *Mat.* 24. as also for that we are forbidden in that saying, *Act.* 1 *It appertaineth not to you to know the times. &c.*

Although we know not when hee will come, yet in the meane while we are to desire his comming, according to that *Mat.* 6. *Let thy Kingdome come.* And this is likewise acceptable to God, as the Apostle testifieth 2. *Tim.* 4. *henceforth is laid up for me a crowne of righteousness, which the Lord (that iust iudge) shall render vnto me at that day, and not only to me, but also to all such as shall wish for his comming.*

Albeit wee know not when; yet ought

ought euery one continually to haue in remembrance, that the Lord may sooner come then the world supposeth. For this is the difference betweene the good and euill seruant, *Luc. 12.* The euil one saith, *My Lord wil deferre his coming &c.* but the good one saith, *I know not verily when my Lord wil come but I do daily expect him:* for he wil come (as hee prophesied) as a thiefe in the night, that is, vpon the sodaine. Againe albeit (that I may in the *interim* yeeld this) that he will not come speedily to iudge the whole world, yet it may bee he wil come to morrow to exact of mee a private account of my life.

Because we know not when the Lord wil come, we are to watch and pray perpetually, and our lamps are so to bee kept furnished with faith and good workes, as if he were to come to morrow, according to that of *Christ, Mat. 24. Watch therefore and pray, for you know not what houre your Lord will come.* Wherefore, at

no hand are we to imitate that euill seruant, who for that hee doth promise to himselfe that his Maister will deferre his comming, he is drunke with the drunkards, and smiteth his fellow seruants. *Lnc. 12.*

If we be tempted to impatience for that the day of the Lord cometh not quickly, or because the Lord doth so long deferre his comming, let vs follow the counsaile of the Apostle Pet. 2. Epist. 3. Let vs fasten our eyes, not vpon the passage of this temporary life, but vpon eternity it selfe, where all time, be it neuer soe long, doth vanish to nothing: and let vs bee advised, that a thousand yeares with the Lord are but as one day, according to that 2. Pet 3. *Whereauer bee not ignorant of this one thing (belimed) that one day with the Lord, is as a thousand yeares, and a thousand yeares as one day.* Let vs therefore vnderstand that this delay is nothing.

If further we shalbe assaulted, either of our owne curiosity, or questioned

tioned of others, why the Lord doth so long deferre his comming? let vs answer as *Peter* instructeth, that he doth therefore deferre, for that hee looketh that all should repent, and that he is not delighted with the perdition of men.

If Question be propounded, whether the Lord will sooner or later come? let vs follow the doctrine of **CHRIST**, and returne our answer, We cannot tell: for this is the safer tract. For if thou shalt say, the Lord will not come quickly, hee will yet deferre, this is the property of the euill seruant. *Luke, 12. Matthew: 24.* and it begetteth either security to carnall, or despaire to godly men, who desire the comming of *Christ*: if thou say he will come quickly, this indeed is the part of the good seruant, to thinke that the Lord will come quickly, and daily to expect him. And this cogitation will quicken thee to study for composing thy selfe, and for to meet the Lord: but it is a rash affirmation of that thou knowest

knowest not. But if thou doest answer thou canst not tell; and therefore because thou knowest not, that we must watch and pray; thou shalt doe the office both of a good and humble seruant, and so shalt passe the more safe way. For this is the third, according to *Christs Gospell*, *Watch yee therefore, for yee know not.* &c. *Auguſtine* also saith in the *Epistle to Hesychius*, and putteth downe three orders or seruants: One saith; Let vs watch and pray, for that the Lord will come quickly: another saith, Let vs watch and pray, for that the Lord will come indeed slowly; but our life is but short: the third saith, Let vs watch and pray, for wee know not when the Lord will come.

But notwithstanding wee know not when the generall end of the World shalbe; yet let vs remember that the end of our (little) world is neare euery one of vs: for wee cannot long liue; Let vs continually watch and pray: Neither imitate
 flowe
 the

that euill seruant, who saith *My Lord will delay his comming*. The Lord grant that all these things may leaue a deepe impressi-
on in the depth of our hearts. *Amen.*

(::)

HIEROME.

Whether I eat or drinke, or whatsoever I doe: I doe alwaies suppose that I heare the voyce of the trumpet sounding; Arise yee dead, and come vnto iudgement.

AUGVSTINE.

The last day is unknowne vnto vs, that we might attend vpon euery day.

APOC. 22. 12.

Behold, I come quickly, and my reward is with me, to giue to euery one as his deeds shalbe.

the first of the year 1711
 the second of the year 1712
 the third of the year 1713
 the fourth of the year 1714
 the fifth of the year 1715
 the sixth of the year 1716
 the seventh of the year 1717
 the eighth of the year 1718
 the ninth of the year 1719
 the tenth of the year 1720

the eleventh of the year 1721
 the twelfth of the year 1722
 the thirteenth of the year 1723
 the fourteenth of the year 1724
 the fifteenth of the year 1725
 the sixteenth of the year 1726
 the seventeenth of the year 1727
 the eighteenth of the year 1728
 the nineteenth of the year 1729
 the twentieth of the year 1730

the twenty-first of the year 1731
 the twenty-second of the year 1732
 the twenty-third of the year 1733
 the twenty-fourth of the year 1734
 the twenty-fifth of the year 1735
 the twenty-sixth of the year 1736
 the twenty-seventh of the year 1737
 the twenty-eighth of the year 1738
 the twenty-ninth of the year 1739
 the thirtieth of the year 1740



CONFESSION
 of HIEROME ZAN-
 CHIVS touching the
 perseuerance of the
Saints in faith.

NOW intending my
 explanation and con-
 firmation of my sen-
 tence (touching the
 perseuerance of the
 Saints in Faith) in the entrance,
 that all ambiguitie may bee remo-
 ued, which (secretly) resteth in
 words of different signification;
 these three words which are inci-
 dent to this question (*Faith, Grace,*
Saint)

Saint) are principally to bee vnfolded, and what thereby must be vnderstood. In the next place, lest any man should suppose that there is of such matter controuerſie amongst vs, where indeed there is none; such things are to be remooued out of the way, which seeme, and are not controuerted amongst vs. Then finally, wherein this controuerſie consisteth, and what my opinion is thereof, shall bee declared, and the testimonies of Scriptures, Fathers, and learned men of our Age, whereby I do defend this my iudgement, shall be alleadged.

CHAP.

CHAP. II. This is not
Of Faith.

FAITH (so much as
for the vnderstand-
ing of this controuer-
sie is worthy explica-
tion) is taken abu-
sively, and by a *Metonymie*, for
that Doctrine which wee embrace
by Faith, and make profession of;
but most vsually in proper significa-
tion for the gift, whereby we vn-
derstand that Doctrine and enter-
taine it. For Doctrine; as *1 Tim. 1.*
that thou fight a good fight, retaining
faith and a good conscience, the dis-
putation is not here intended of this
signification of faith: for it is ac-
knowledged of all men, that they
are said to fall from the faith, who
cast off the Doctrine once receiued,
or else, from whom by the iust
iudgement of God, the Doctrine is
taken away.

G

But

Faith with
one hypo-
crite, and
hypocritical

I
Faith for
the doctrine
of faith, and
for the effi-
cacie of the
Spirit, by
which we
beleue the
doctrine.

2
Faith without
hypocri-
sie, and
hypocritical

Hypocritical
faith is
double

which we
believe the
doctrine

But Faith, in the other significa-
tion, is diuided into true and iustify-
ing faith, and not true, and not-
iustifying faith; which is sincere and
without dissimulation; & that which
is hypocriticall. 1. *Tim. 1.*

This hypocriticall or dissembled
Faith is double; one, which not on-
ly they who dissemble doe know to
bee in hypocrisie, but commonly
others also doe perceiue not to bee
sound by their perseverance in noto-
rious sinnes; such is the faith of
them, of whom *Tit. 1.* They confesse
that they know God, but by their
deeds they deny him. Of this kinde
was the faith of those who followed
Christ for the bread, *Iohn 6.* and such
was the faith of *Judas*, specially, af-
ter he beganne to intend treason a-
gainst *Christ*.

The other is so semblable to true
faith, as not onely they who have
it, doe not acknowledge it to bee
hypocriticall, but others also by
the greene flourishing blossome of
an honest life, fructifying from
thence,

then ce, doe altogether adiudge it to be sincere and true. Onely God, the searcher of the heart, who cannot bee deceived, and who perceiveth what is in man, doth see it to be hypocriticall. Such like was the faith of many Disciples, who after the space of many monethes they reputed themselves sincere beleaguers in *Christ*, yet so soone as others heard that word touching the manducation of *Christ* flesh, they fell away from *Christ*. *Ioh. 6.* And the reason was, for that they imagined, that *Christ* had spoken of the flesh of *Christ* to bee eaten with the mouth and carnall manducation: such was the faith of them, of whom *Ioh. 2.* *Many beleued in him, seeing the signes which he did; but Iesus did not commit himselfe vnto them, for that hee knew them all, and vnderstood what was in man.*

To these two sorts is granted sometime from God a certaine force of the holy Spirit, whereby some of those impious men, besides that vehement

Faith of
hypocrites
both seem
pious and
good.

To hypo-
critical
faith is ad-
ded power
of miracles.

hement perswasion which they haue
of Christ; and his power, being euen
(sometime) moued therewith, they
prophecie and doe worke miracles:
such likewise were they of whome
Mat. 7. Lord, Lord, haue wee not in
thy name cast out Devils? This power
some doe call the faith of miracles.
But for that it seemeth to me to be
rather a singular efficacie and force
of faith, both true and hypocriti-
call; sometime, and to some, gran-
ted in working miracles; rather then
any speciall faith; therefore I doe
constitute (onely) two kinds of faith,
and of hypocrites.

Faith of
hypocrites
both tem-
porarie and
dead.

noyd of
Hacine
be which
the power
of the

Both which Faith is dead & tem-
porarie. Dead, for that as concer-
ning the first, it neuer moueth men
to the hatred of sinne, and loue of
righteousnesse, neither to leade an
honest and Christian life: for they
confesse God in words, but in deeds
they deny him. But the other, al-
though at the first they receiue the
word with a certaine joy, and doe
bring forth a certaine flourishing
blossome

blossome of Christian living; yet
neuer doe they bring full and ripe
fruits: but in some presently; in o-
ther some shortly after; all this
moisture of faith is dried vp; either
exhausted by the great heat of bea-
ring the Crosse for *Christs* sake; or
else suffocate with the thornes of
this world. And therefore both of
them is euen temporarie; because
both finally, as I said, utterly wi-
thereth away, and altogether cea-
seth. In this present question of the
perseuerance of Saints in faith, doe
I speake of neither of these; nei-
ther did I euer, but onely of true
faith.

Now true and unfained faith is
indeede onely one, although for the
power of miracles annexed in some,
and in some otherwise, it is by some
set downe as twofold; one common
to all the Elect, which also by *Paul*
is called the faith of the Elect; and
that is it whereby the Elect are iu-
stified, and haue: whereof the Scrip-
ture saith, *The iust man shall live by*

True Faith.

his faith: The other speciall; and that is it whereby specially some of the Elect are not only iustified, but also worke miracles, prophesie, and doe re-edifie the Church, by other sundry gifts of the holy spirit, euery one according to the measure of this faith granted vnto him. *Hereof. Mat. 17. If yee shall haue so much faith as is a graine of mustard seed, & shal say to this mountaine, remooue hence, it shal be remooued. And Rom. 12. As God hath measured to euery man the measure of faith: againe whether prophesye according to the measure of faith.* Of this faith likewise in that respect it doth not only iustifie, but likewise prophesye, and shew forth miracles, and by diuers gifts redintegrate the Church, I do not speake in this controuersie. For many vpon certaine causes are dignified from the Lord, for a limited time with this efficacy of faith in doing miracles, and fore-telling things to come; but at certaine times with all they are despoyled of it, and yet then

then not destitute of the vertue of faith, whereby they are iust and liue. For this faith, as it doth iustifie, hath euen all the same properties, which iustifying faith hath (which is) common to all the Elect.

Therefore, that we may speake of this common faith: True and iustifying faith, which is common to all the Elect, is taken also in a double manner; sometime for the very habit of faith, or for that efficacy and vertue infused by the holy Spirit into the hearts of the Elect, out of which that Act (that I may so speak) whereby we do actually beleue in Christ, is produced, and (as Schoolemen speake) drawne out. For, as I shall forthwith manifest: Faith indeed is a vertue or certaine force, and therefore a quallity infused by the holy Spirit.

Sometime faith is taken for the very act of faith, whereby seriously thinking and reposing our selues we beleue in Christ.

And although I cannot in fillables

5
True faith
habituall
and actual.

demonstrate all these thinges in the Scriptures, yet the very same distinction, although in other words, the Scriptures do manifestly teach. And first that faith very frequently is taken for the act of beleeving, no man doth make doubt: for this holy writ teacheth when it saith, *A man is iustified by faith, receiveth remission of sinnes: vnderstandeth the worlds were made:* Certainly such as are of yeares, cannot attaine, remission of sinnes without actuall faith. Sometime it is taken for the habit or efficacie inherent in the harts of the elect, as the Scriptures do make euident, as when they say, *The iust man doeth liue by his faith; likewise, without faith it is impossible to please God.* The iust certainly, even when they sleepe, and do thinke of Christ with no actuall faith, yet they liue by faith and do please God. Faith also is called in Scripture, Science, the knowledge of God, and a full persuasion, and these are resiant in the mind, even when actu-

actually we do not thinke on Christ. And *Science* is placed by the Philosophers in the pradicament of *Qualitie*. Besides, in very children, in whom there can bee no act of thought, sense, fiduce, yet all learned men do yeeld in them to be the very spirit of faith, and efficacy thereof.

Bucer doth apparantly accknowledge this in many places, as in *Ep. ad Ephes. Cap. i.* as also he deliuereth this destination of faith (into *Habit* and *Act*) *Lib. de reconciliat. Erel. controuerf. de reconciliand. ar. cul. iust. sic. pag. 170. & 126.* He putteth downe these expresse wordes, To belecue in habit, and to belecue in act, and both to bee effected by the inspiration of the spirit. And in *Ep. ad Rom. c. 9. q. de. lib. arb.* hee doth not dislike the School-men do call that the habituall gift of grace which the Apofstle calleth the inward man. And who wil deny faith to be the giſt of God, and a faculty infused by the holy spirit, whereby

by we belecue in *Christ*? Therefore that faith sometime is taken for the Act, sometime for the Habit it is without all controuersie.

6
Faith strong
and weake
great and
small.

This true faith is distinguished into strong, which is called *great*; and weake which is called *little faith* in the Scriptures: for in some it is strong and great, in other some infirme and litle; nay in the same man sometime weake and very feeble, some time more firme and strong. It was weake in *Peter*, when walking vpon the waters he did begin to sinke, and then the Lord said vnto him, *O thou of little faith why dost thou doubt?* also when he denied his Maister: and therefore it is sometime so infirme, as that in scriptures it is called not onely *hypocrisis*, that is, little faith, but also sometime it is called by the Lord in Scriptures *akrisia*, that is incredulity *Mat. 17. Why could not we cast the Devil out?* the Lord answereth, *propter uestram uestram*, for your ynbeleefe, *Mat. 9. Lord helpe our ynbeleefe*: so also the list

last Ch. it was strong in *Peter* when after the resurrection of the Lord, with great confidence he preached *Christ*, fearing nothing: finally hee would rather dye, then not to confesse & preach *Christ*. And indeed the weaker the faith is by so much the more often and grievously; and the stronger it is by so much the lesse often, & in a lesse measure, the Saints do offend: for al the sins of the Saints do proceed of the debility of faith.

But whether it be weak or strong, great or small, alwaies true faith, (besides others) hath two essentiall and inseparable properties, without which it cannot be caled true & iustificating faith. The one is life: the other is perpetuity. For first, it is necessary that it be lively, exciting the life of *Christ* in the believer, that is, which doth kindle in the heart of a faithful man new & heavenly motions, new and caelestiall cogitations new & heavenly desires, finally, new and caelestiall affections, conformable to the law of God, & often expelling

Ille

ter-

4
True faith
is lively and
perpetuall,

terrene cogitations. Which thing is signified in the Scriptures by the name of *purification of the heart*, and of *mortification of the flesh*, and *vivification of the spirit*, and *crucifying*, and *buriall of the old man*, and *renewing and resuscitating of the new man*; withall, in the other parts, that it be *powerful, and working through loue*, towards God and our neighbours. This property in every place the holy Spirit enforceth in the Scriptures, but more specially in the epistles of *James* and *Iohn*, it teacheth purposely this property to bee so essentiall to faith, that vnlesse this be present, it can in no case be called true and iustifying faith. Of this first property there is no contention amongst.

The other essentiall property of true faith is, That it bee perpetuall, and that it neuer vtterly faile in the Elect. This property I am able to demonstrate by many testimonies of Scriptures, and Fathers, and our owne Doctors: but those which I shall

shall consequently annex, let them suffice for my present confession.

The faith of *Abraham* was not onely a living faith, but also perpetual, as *Iames* (besides others) doth manifest. For although it was tossed with many tentations, yet did it not at any time totally quail. This qualitie of the faith of *Abraham* doth demonstrate both *Moses* in the story of him, as also the Apostle, *Romans*, 4. Now whosoever are justified, are justified by no other faith then that whereby euen *Abraham* the Father of all faithfull was justified, as the Scriptures euery where doe teach. Herevpon hee is called the Father of the faithfull; because whoseuer are the sonnes of the promise, and doe beleue that faith may be imputed vnto them for righteousness, they both doe beleue in the same Saniour *Christ* and God as *Abraham* did, and by the very same, that is, like faith as he did, and it is requisite that they should so beleue. There-vpon the Lord *Iesus* denied the

the Jewes to be the sonnes of *Abraham*, who boasted themselves to be *Abrahams* sonnes : and for what cause? because *they did not the works of Abraham*, that is, for that they neither beleiued in him, nor with the same faith that hee did. *James* also doth conuince such as haue a dead sayth, without workes, not to be iustified as *Abraham* was iustified; and why so? for that they were not endued with the same, that is, like faith as *Abraham*; faith, I say *working by loue*. As *James* therefore doth euict that not to bee true and iustifying faith, which is dead, for that it is not like to *Abrahams* faith in this quality, which is, that it haue life; it is likewise euicted; that such a faith as is not perpetuall but temporary, is not a true and iustifying faith: and why? because it is not like to the faith of *Abraham* in that other essentiall property, which is, that it bee perpetuall. And that perpetuity is as an essentiall property to iustifying faith, and (faith) leading

leading to life eternall, as life is; from hence is made manifest: for that as they cannot bee saued not hauing faith; so neither can they who haue not the same perpetuall. For temporizers are neither gratefull to God, nor in state of saluation; and whosoever shall perseuer vnto the end, he onely shall attaine saluation. Therefore it cannot be a true, iustifying, and sauing faith; except it bee both liuing and permanent. And I pray you how can it be, or be called, a liuing faith, and which bringeth eternall life, vnlesse the same bee alwaies liuing, but at last dead or vtterly vanishing.

In the Parable of the seed is explained the nature of true and false faith. To faith (not true) are ascribed two properties; one, that it is not liuely, that is, that although it receiue the seed of the word with ioy, and doe produce an apparant flourish even of an honest life, yet doth it bring forth no true fruit, and that for this reason, be-
cause

cause the seede falleth into the ground which is either rocky, and therefore therein it cannot take roote; or thorny, and therefore the seed cast thereinto, and now conuerted into the bud, is suffocated before it can bring forth any fruite at all. Another property which is there ascribed to faith (not true nor iustifying) is this; That it is not perpetuall, but temporary. Therefore the qualities of true faith must needs be contrary, that is, that it be liuing and perpetuall. And these like-wise are in the same place explained, viz. in that part of the ground which retained the seed sowne; and thereupon brought forth much fruit. Perpetuity therein is intimated, for that that ground retayned the seede sowne therein, neither was it suffocated of thornes, nor withered with the heat of the Sunne; and life, in that it brought forth much fruit. Whereas consequently in the interpretation of this Parable the Lord spake of the true beleeuers, some
 I bring

bring forth 30. sould, some 60. some an hundreth, he signified in all the Elect & true beleeuers, faith to be both liuing & perpetuall; but yet in some more strong & lively, in others more infirm & languid. For althogh true faith be not in all the Elect of equal strength and life; yet is it necessarie that in all the Elect it be liuing and perpetuall, else it cannot be called true and iustifying faith. And (in good sooth) I do not see, how it can be no consequent; if faith (not true) be temporarie, then true faith is not temporarie; And if it be not temporarie, then is it perpetuall; for so much as that which is perpetuall, is contrarie to temporarie.

Now will I insert testimonies out of the Fathers.

Aug. ad Iul. Com. as as he is quoted in *Deer* faith; Charitie which can faile, was neuer true: so *Amb. in, 2. Corin. 13. 6.* therefore neither is faith true, if it can faile.

The same *Aug. To, 7. in Joh. Evang. Tract. 106. Cap. 13.* To beleeue true-

H

ly,

ly, is vnmoveably, firmly, stably, strongly, that now thou canst not returne to thine owne, and relinquish *Christ*. Thus he, Therefore it is not true faith, vnlesse it be vnshakeable, firme, stable, strong, so that it neuer fall away from *Christ*. And what is this, but faith to be perpetuall?

Luther. in Postill. maiorib. in Sexagesimam in Euang. Luc. 8. de semine.

The fourth sort of hearers, who permanently doe retaine the word of God, and bring forth fruit, he calleth true Christians; and all the rest that are temporarie, he termeth not sincere, and not true. Therefore temporarie faith is neither true nor sincere faith.

Bren. in like manner vpon the same Gospel, speaking of temporizers, saith, That such doe not truly beleue: Therefore temporary faith is not true.

Bucer in Luc. 1. pag. 141. Picie, which knoweth an end, is not true Picie: Therefore neither faith, which hath an end, is true faith.

Idem in Mat. 8. sect. 2. in T. 1. in

fid.

side, saith; Onely the Elect doe truly beleeeue in *Christ*; the reprobate beleeeue, but it is for a time, and therefore not truely: and their faith, because it is temporarie, neither to be true faith, nor to iustifie, or make the sonnes of God.

Idem in Iohn. 2. sect. 3. vpon these words (*but Iesus did not commit him-selfe vnto them*) first teacheth, that those who in that place are said to haue beleeeued in *Christ*, were temporizers; then of temporizers, Those (saith he) were such which beleeeue in the name of *Christ*, yet he did not commit himselfe vnto them, for he knew what was in man: for hee knew them to haue nothing lesse, then a true and sound faith in it selfe. Thus he. Therefore temporary faith is not true and sound faith.

Idem in lib. de reconcilia: Ecc'es. in controuerf. de iustif. in the significations of this word (*credere* to beleeeue) first hee concludeth, that it is wrought in vs by inspiration of the Holy Spirit, that wee doe beleeeue:

Then, that this inspiration doth happen diuerse waies; first, sometime in such manner, as that wee beleeeue sonie part of the word of God, but not all, againe, sometime such, as that wee doe beleeeue all, but not alwaies, but for a certaine time: And hee teacheth, neither of these to be the inspiration of a true faith *fol. 128. 128. 139.* But the other inspirations of true faith (which he there reciteth and explaineth) hee comiouneth them all with perpetuities; and therefore teacheth, That it is no true faith vnlesse it bee perpetuall. And *fol. 139.* expressely hee saith, That Faith (not true) which the Lord calleth temporary, is called by *Paul* faigned, and by *James* dead faith: and that this is not of the same ranke with a liuely and true faith, which doth in veritie apprehend the life of GOD in *Christ*. By which words *Bucer* teacheth, that faith, which is temporarie, to bee hypocriticall and dead, that is, neither liuing nor true faith. Therefore

true

true Faith must bee perpetualh

Idem in Eph. c. i. vpon these words (ye are sealed by the holy Spirit of promise) he calleth temporarie faith a picture of faith; againe, dissembled credulitie; and faith it is called of *Iames* dead faith; and therefore not to bee true faith. As likewise a dead man is not a true man: for that by this addition. (*scilicet* of dead) it destroyeth the nature of faith: as also when wee say a dead man; by this addition (of dead) is extinct the nature of man. But (faith hee) *Paul* speaketh not of the image of faith; but of true faith; when he speaketh of a sauing faith, and which proceedeth from the Holy Spirit. For although that image of faith doth sometime strongly grow on, so that it doth put forth fruit; yet (the Sun ariling) at last those fruites are extinguished, as doth appeare in them who seeke carnall libertie by the Gospell, and doe neuer make consideration of the Crosse which is there taught: this faith is hypocritical

call credulitie: James calleth it dead faith; which condition being added destroyeth the nature of faith; as when wee say, a (dead) man, by that addition the nature of man is done away. These things *Buen*. Therefore if faith be not perpetuall, it cannot be true and liuing faith.

Idem in ep. ad Eph. c. 4. Tract. de Ecclesi in the entrance fol. 111. hee putteth downe a three-fold faith; first, iustifying, and therefore true and perpetuall faith; then faith vtterly dead; thirdly, the meane betwene both, this (temporary) faith. And hee doth demonstrate these two last not to be a true faith, neither men thereby to be iustified: Although (saith hee) there be some to be found, who place a certain mean faith between that which iustificeth, which worketh by Loue, and is expressly called a liuing faith; and that which is vtterly dead, that is, not working any good. And, indeed, there is a certaine temporarie faith

faith noted by *Christ*, which although it doth not endure, and profit so farre to fructifie, yet it putteth forth into bud: This faith is an assent vnto the Gospell: which is therefore inspired euen into reprobate men, that they in some sort should glorifie God in their words and deedes, and should commend him to the prayers of the Saints; and withall be stripped naked of all excuse of ignorance. Such was the faith of *Cain*; (for hee also offered sacrifice) of *Saul*, *Achah*, *Judas*, the Traitor, and of all others, who are so far illuminated of God, that in some sort, and for some time, they embrace and tast of the sacred word of God with ioy, and are made partakers of the heavenly gifts, and the holy Spirit; and yet by relapse they fall into impietie, and therein perish in obstinacie. Notwithstanding whatsoever life or worke is seene in their faith, yet these men remaine (endued with a temporarie gift, and a lame faith) so long as

they want a iustifying faith, without *Christ*; therefore (are they) in death and vnder Gods wrath; and al those motions of faith, in them of what qualitie soeuer, and benefits in apperance, are indeed the good works of the good God, as whereby also hee is beneficiall vnto mankind by euill men to the amplifying of his glorie in his infinite bountifulnesse; but to those men they are euill works and sinnes, who doe them yet of an impious minde, because they proceede wickedly, reiecting the blood of *Iesu Christ*, and iustification by him offered. Yet hence is the difference betweene them, who through this faith, though but vanishing and not regenerating, doe confesse the Lord *Christ* in word, and doe not apparently deny him in deede; and them, who how soeuer they say that they beleue in word, yet in deede doe trample vnder foote the Lord *Christ*, and hold his bloud as prophane; for that the one sort are tolerated in the externe fellowship of the

the Saints, vntill they doe plainly
discouer their impietie; but not the
other, for that they make them-
selues manifest in their impietie. Yet
neither sort are true members at any
time of the bodie of *Christ*, for that
they line not in *Christ*. In these
wordes of *Bucer*, amongst other
things, it is manifest: first, That if
faith be temporary, it is not true and
justifying: therefore true and iusti-
fying faith is perpetuall: secondly,
That *Saul* and *Judas* had neuer true
and justifying faith; for that their
faith was but temporarie: Therefore
that is false which one taught, and
committed to writing, That *Saul*
& *Judas* were justified as well as *Da-
uid* and *Peter*: thirdly, That nei-
ther temporizers, nor notoriouslie
wicked, euer were true members of
the Church; and therefore the Elect
onely, and such as are endued with
true faith, are the true members of
the Church.

Musculus in Iob. cap. 8. pag. 62. vpon
on these words (if ye abide in my word,
shen

these are ye verily my Disciples) saith
he; Honoyreth soliditie and stabili-
tie with veritie. That which is true
is solide; that which is false is vaine
and fained, and so cannot be stable,
specially if it come liable to exami-
nation. That which is gold, remain-
eth gold; that which fermeth and
is not will long decline, for that it
cannot long retaine the false appa-
rance of gold. Sound graine doth
endure the flail, and the fanne; but
the chaffe with a little ventillation
will bee scattered into the ayre. A
naturall colour is more permanent; a
counterfet is easily defcried. A true
friend will not relent even in aduer-
sities; but a false dissembler will
change with every winde. Great is
the stabilitie of truth on every hand;
for the germane Disciples of Christ
are solide and firme, neither are
they easily altered by sorrowfull
lots; but such as are dissemblers,
are not constant, no nor in time of
peace.

*Idem in loc. de Patientia. ca. Quod
sit*

st. patientia pag. 757. Faith temporarie is not true faith.

Therefore clearly I haue made demonstration, That perpetuities is such an essentiall properie of true faith, as that vnlesse it be perpetuall, it cannot bee, or bee called true faith.

A description of true faith.



FAITH therefore is a vertue or efficacy, & the same lively and perpetuall freely infused

into the hearts of the Elect (that is, ours) from the Father for *Christ* his sake by the Holy Spirit: whereby we beeing persuaded, that whatsoever is proposed in the writings Propheticall and Apostolicall; to bee the word of God, we embrace totally the Lawe and the Gospell with an indubitable and

con.

constant assent, as the true word of God: and in such sort wee doe receiue them, as that by the Law we doe verily acknowledge our sinnes, feeble the wrath of God, despaire of our owne strength, and are affected with a sound desire of the Mediator, who may take away our sinnes, pacifie Gods anger, minister strength to vs for auoiding of sinne, and the obseruation of Gods Lawe: and by the Gospell we may truly acknowledge *Iesus* to be very *Christ*, God and Man, one Mediatour, and together with the Father and the Holy Spirit, common to both, our Sauiour, and the same for perpetuities, and so acknowledged doe embrace him; and in all our necessities doe call vpon him; our whol confidence and hope of the remission of our sinnes, saluation and life eternall, being settled and defixed vpon him alone; and being perpetually affected with the loue of him, we may continually bend our studies for to doe his Lawe, and that partly, that

his

his Name may be for euer glorified by vs, partly, that wee may testifie our selues to be the children of God, by perpetuall obedience, partly, (to conclude) that so many as possibly wee can, wee may bring, not onely by our tongue, but also by the sanctimonie of our whole life, vnto *Christ*, and confirme such as are wonne more and more in his faith. This is my description of faith; and that plenarie; and composed of all his causes and principall effects: the singular parts whereof are in a manner formerly proued.

First; that it is a vertue or efficacie, and therefore a certaine habite, as formerly is manifested in the first partition of faith; where faith was diuided into Habite and Act. And it is vulgarly held in opinion, That Faith, Hope, and Loue, be termed Vertues Theologicall. And not onely *Bucer*, but likewise many other, doe often so define faith, as they call it to be a gift of God, and a worke of the Holy Spirit, in the minde

minde of the Elect, whereby they beleeue the Gospel of *Christ*. Therefore there is a discrepance between the gift whereby we beleeue, and the very motion of the minde and action of beleeuing. Nay more in *Disput. Ratisbonensi pag. 443.* the same *Bucer* doth ratifie that definition of faith, wherein it is said, That Faith is a vertue celestially and freely infused. Againe, *pag. 445.* hee concludeth the definition of faith, saying; Faith therefore, whereby wee beleeue God and are iustified, what can it be else but that efficacie celestially inspired, that doctrine and testification of the holy Spirit, whereby wee embrace and willingly receiue the proffered promise of remission of sinnes. Vertue likewise is it called of the Philosophers, which maketh his subiect good: so *Tullius de finibus*; Vertue is that efficacie, whereby the thing whereof it is a Vertue, is made perfect. Now Faith truly maketh him good and perfect whose heart it possesseth: for it maketh

maketh men just, & purifieth the heart &c. Therefore it is a vertue.

Secondly, living and perpetuall. These likewise being two qualities essentiall to Faith, & expressing the nature thereof, were before demonstrated, *cap. de fide.*

Thirdly, infused. This is added, that difference may bee put betwene vertues, either by nature ingrafted, or attained by study, and those which are giuen from Heauen aboue.

Fourthly, from the Father. This is annexed, to giue notice from whence, as from the first fountaine, faith issueth, that is, from our Father: for hee is the fountaine, as of Diuinitie so of all vertue, and all good. *Iames 1. Euerie good giuing and euery perfect gift is from aboue, descending from the Father of Lights.*

Fifthly, for Christ his sake. For no good thing is conferred vpon vs but for Christ. And hee by his Passion merited to the Elders, as saluation and

and life eternall, see also Faith
whereby they receive saluation and
life.

Sixty, by the Holy Ghost. That
the immediate and efficacious
cause efficient of faith in vs may be
expressed, and that it may be vnder-
stood that the outward preaching of
the word sufficeth not, & the force
of our free wil as the Pelagiā suppo-
sed, but that the inward operation
of the holy spirit is necessary to be-
get faith in vs. For as the loue of
God is spread abroad in our hearts,
not by freewill which ariseth out of
vs, as saith *Augustine*, but by the
spirit which is giuen vnto vs: so also
faith is infused into our heartes by
the holy Spirit and not by freewill.

Seauenthly, freely. That all our
merit may bee excluded, and that
faith may be acknowledged to be
a free gift of God, as the Scriptures
do in euery place testifie.

Eightly, into the hearts of the
Elect. For true faith is peculiarly gi-
uen to the Elect, as both *Augustine*
and

and *Bucer* do teach euery where according to the scriptures, therevpon it is called by *Paul*, the faith of the Elect. Neither doth it only possesse the mind, but principally the heart.

Ninthly, that is ours. That is adioyned, That euery of vs might beleue that hee is of the number of the Elect, and that wee should not repute our selues secluded out of their society.

Tenthly, whereby wee are perswaded, that that which is proposed &c. This is the first effect of Faith infused, that it should perswade that to be the word of God, which indeed is the word of God: heerevpon it is termed of the *Gracians*, of perswading. For we cannot receiue and assent vnlesse we be first perswaded that it is the word of God.

Eleuenthy, The whole, both Law and Gospell, this is the matter of faith, wherevpon it is occupied. For faith doth beleue not only the

Gospell, but also the law to bee the word of God, and it doth receiue and embrace as well the Law as the Gospell,

Twelfthly, as the word of God. For although it be preached of men, yet faith entertaineth it not as of men, but as it is the very word of God as the Apostle saith,

Thirteenthly, with an yndoubted and constant assent. For it is the property of true faith to exclude doubtfulness: wherevpon it is also called *a safe persuasion*: for it is the euident of things not seene. Heb. 11. 1. (with constant assent) is added, for that true faith doth not now assent, and then dissent; but at all times and constantly giueth her assent; sometime indeed more stedfastly; sometime more weakely; yet it beleueth constantly. For it neuer reiecteth the word of God as false.

Fourteenthly, And so wee receiue as by the Law. Here are expressed the speciall effects of faith; and first such effects as it begetteth in vs by the

the view and assent to the Law of God; for these effects are 4. well knowne to all: Whereof the first is the knowledge of sinne; the next a sense of Gods anger against sinne; the third, despaire of our owne strength; from hence that wee perceiue the Law to be spirituall, and to exact most perfect obedience, and our selues to be carnall, and sold vnder sinne; the fourth, is the desire of the mediator. For it is our Schoolmaister, leading to *Christ*.

Fifteenthy, And by the Gospell. For these are principall effectes of faith, which it produceth in the Elect, euen from hence, for that it looketh (with a single eye) into the Gospell of *Christ*. The first is the true knowledge of him who is immediately published in the Gospell, that is, *Iesus*: that hee is very *Christ*, God and man, in respect of his person; the Redeemer in regard of his office; alone, for that hee only paid the price; together with the Father and the holy Spirit (common so
I 2 both

both) our Sauiour. For although he alone paid the price, and in that respect properly is the sole Mediator, yet hee alone doth not saue, that is iustifie, regenerate, blesse, but iointly with the Father and the Holy Spirit; perpetuall, because he continueth the worke of our saluation already begunne.

So that Faith effecteth, that wee doe acknowledge by *Christ*, euen the Father to be our Father, and the Holy Spirit, as him by whom, dwelling within vs, we are regenerate and sanctified.

The second effect is; That by this faith we doe not only acknowledge this our only Sauiour to be our God, but withal so acknowledged we embrace him, euen with true loue and reuerence, euen as our God, our Father, and Sauiour. Herewith is ioyned our confidence, touching remission of sinnes, and hope of plenary attainement of life eternall, by the mercy and goodnes of God, and for the merits of *Iesus Christ*.

The

The third, is inuocation; which
ariseth out of knowledge, confi-
dence, and hope.

The fourth; the study of obser-
uing the Law and will of God; this
floweth immediately from the love,
and our reuerence towards God,

Sixteenthy: And that for his name
sake. Here bee three endes of our
obediencie, & studie of good works.
The first, is Gods glorie; the next,
is the iustification of our filiall adop-
tion and faith; the third, the salua-
tion of the Elect: but of them, who
as yet are without, that they may
come vnto *Christ*; & of them which
are within, that they may be preser-
ued in *Christ*.

This is a brieue portraiture of
faith. But yet, if neede require, I
will more fully explaine it, and con-
firme it by firme testimonies of scrip-
ture.

I doe speake of this faith, when I
doe speake of faith, specially in this
question of the perseuerance of the
Saints in faith: from which I con-

tend that the Saints can neuer total-
 ly fall away: for that they do not vt-
 terly loose that root, that is the ver-
 tue or force infused, which some call
 Habit; others the seed, for the word
 of God which it retaineth; neither
 doe they vterly shake off all the
 fruits thereof, for that God doth
 both the one and the other perpe-
 rually preserue in them, for his pro-
 mise sake; and the merit and inter-
 cession of *Christ*. I doe not follow
 the definition of some most learned
 men, who doe so define faith, as that
 they say it is a confidence in the
 mercie of God promised for the son
 of Gods sake. For although I doe
 not disallow this definition, yet is it
 not plenarie. And although this fi-
 ducie be inseparable from true faith,
 yet fiducie to bee one thing, and
 faith another, the Apostle plainly
 teacheth 3. ad Ephes. saying; In whom
 (or by whom) *Iesus Christ* we haue
 boldnes and entrance (adding withal)
 with confidence, by faith in him. The
 Apostle calleth fiducie *audacia*,
 and

and faith ~~and~~ and makeeth that the
effect of this. Likewise the desinilla
tion of faith Hebr. 11. doth more
largely extend it self then the name
of fiducie. And Bucer in his de Re
censil. Eccles. in antient. do Tustis
doth plentifully declare; that faith
doth differ from fiducie; although
both of them be inseparably conioyn
ed together.

For this cause therefore I rather
make choice to follow Bucer by for
describing of faith; than I should call
it an efficacie or vertue freely insu
sed into the hearts of the fideles
&c. then to call it a fidele or con
fidence; as was given as it said. I
am not here as then nor
we were borne, but as then nor
I speak. Of this grace I speak

in the Question of perseverance
and concerning all whom he
loved all time (as the Apostle says)

OF GRACE **R. A. Q. E.** **S. A. Q. E.** **S. A. Q. E.**
The first of these is the pre
sident continence; first
is taken for the contin
ence of the flesh fanout to God,

wherewith he did dignifie vs from
 all eternitie before all other Nati-
 ons; that verily he should Elect vs
 in *Christ*, vnto life eternall, after
 calling in due time, iustifying and
 glorifying vs. This Grace is called
 (by another name) that euerlasting
 loue wherewith God hath embraced
 vs in his Sonne *Christ*. Of this Grace
 elsewhere most frequently, but espe-
 ciall. 2. *Tim. 1. Hee hath called vs*
with an holy calling, not according to
our works; but according to his pur-
pose and grace, which is giuen vs in
Christ, before all times; and now ma-
nifested by the appearing of our Sauer.
 He saith it was giuen vs, yea before
 we were borne, but as then not ma-
 nifested. Of this grace I speake
 in the Question of perseuerance,
 and contend, that all, to whom be-
 fore all times (as the Apostle spea-
 keth) this Grace was giuen, shall
 neuer fall away; for that as that
 grace was giuen before they were
 borne; neither the sinnes wherein
 God did fore-see they should fall,
 could

could let him, but he would bestow this grace vpon them. Now therefore there is nothing now that can effect, that they should fall away from this Grace. For it is nothing else but the free loue of God, eternall and vchangeable towards his Elect. And this Grace is in God himselfe, and therefore is it immutable; in vs is onely the knowledge, sense, and effects thereof: therefore (saith the Apostle) *which was given vs. before all worlds, but now manifested by the coming of our Saviour.*

Grace therefore is taken secondarily for the effects of that Grace, or fauour and loue, whereby God hath embraced vs before al worlds: which effects beeing different, the graces also are called diuerse; for they are all given freely, and all effects of the first Grace. And chiefly, that gift of faith, whereby we acknowledge that first Grace: and feele it, is termed Grace; from this also I say, that the Elect cannot fall. Regeneration in like sort is a fin-

singular grace of God, neither are they utterly depriued of this grace: for the Holy Spirit doth preserve that in the Elect, euen vntill the last breath, as hereafter I will declare. Also Remission of sinnes is a grace: for it is freely giuen, and from this they neuer fall, because the sinner once remitted shall neuer be againe imputed vnto them. For his gifts and calling are without repentance. *Rom. 11.* The feare of God also, hope, and Loue towards God, are singular graces; neither doe the Elect wholly loose these graces; neither are they euer hayled to this passe that they contemne God, as Epicures doe, or that they utterly despair of God, or hate him. Finally, all those effects which in no wise are seperable from faith, are called Graces; and mine endeouour is, that they can neuer in the Elect be utterly extinguished; for that if faith can neuer be totally extinct, neither can such effects as are inseparably ioined with faith be utterly wasted. There-
fore

fore I doe vnderstand, touching all these Graces, in this Question, That the Saints cannot fully fall from Grace.

But yet there bee other gifts of the Holy Spirit, and effects of that first Grace, for that they are freely given, but yet so, as that they are in no wise necessarily and alwaies adherent with this vertue of faith: as a greater puritie of conscience and heart; as a lactitie of spirit, proceeding from a good conscience; as great boldness in publishing and confessing *Christ*; as an Heroicall fortitude of minde in bearing every grievous Crosse; as a vehement and singular taste of the goodnes and fauour of God in vs; as free and chearefull invocation of God; and many other effects of faith, which are as most splendent flames, shining out of a burning fire. Certainly as the flames of fire are extinguished either by withdrawing the fuel, or by infusion of water, although the whole fire at once and together be not vterly extinct; and as the

the beames of the Sunne, by interposition of thick clouds, are expelled out of our Horison, although the whole light of the Sunne be not vterly taken away: so these effects of faith, formerly mentioned, and of the holy Spirit (by sinne committed by consent) that they so can be remooued out of the mindes and hearts of the Saints, yet still through the diuine promise, the substance of faith abiding, I neuer did, neither can it be denied: seeing both the examples of the Saints in Scripture doe prazgnantly demonstrate this, and euery sanctified man doth experimentally finde this in himselfe. *David*, although hee did not vterly loose his faith, neither all feare of God, neither all confidence and hope in God, neither yet all loue of God; for neither at any time did hee either wholly reiect the word of God, or despair of Gods mercie, or hated God; yet that hee had lost many other things, both himselfe confesseth in the repetition of

of them, and prayeth for the restitution thereof. The puritie of conscience and heart, which before his sinne hee enioyed, hee confesseth to haue lost, while hee prayeth to bee washed and cleansed from his iniquitie. *Psa. 51. Wash mee from mine iniquitie, and cleanse me from my sinne.* Againe, *Purge me with Hyssope, and I shall be pure, wash me and I shall be whiter then snow.* Againe, *Create in mee, O God, a new heart;* That ioy of mind wherein formerly hee reioyced in the Lord, and did often exhort others likewise to reioyce, saying, *Reioice in the Lord, and be glad O ye righteous,* hee confesseth to bee lost after his fall, whilest hee requesteth restitution thereof himselfe, saying; *Fill mee full of ioy and gladnes, and make my bones which thou hast smitten to reioyce.* Againe, *Restore to me the ioy of my saluation.* The sense whereby, through faith, he perceiued God to bee fauourable to him, and (as it were) with a chearefull countenance to smile vpon him, that
it

it was extinct, and turned into trembling, wherewith he was thorough-
 out shaken, while he saw God to be
 angry with him, & to frowne anger-
 ly vpon him, hee confesseth saying;
Turne thy (angry) face from my sinnes,
and blot out all mine iniquities. Like-
 wise that freewill of spirit, whereby
 before voluntarily and with a wil-
 ling heart hee constantly followed
 the things that were right; after his
 sinne if it was not vtrerly extinct,
 yet notwithstanding to bee excee-
 dingly decayed, insomuch that af-
 terward hee fainted in the things
 of God, himselfe teacheth when he
 saith, *Confirm mee with thy princi-
 pall and free spirit.*

Therefore of these and such
 like effects of grace, & faith which
 are euen not vnworthily teamed
 graces, for that they are freely gi-
 uen, and are effects of Gods grace, I
 doe not speake in this controuersie
 of the perseuerance of the Saints in
 faith, and in grace: for I am not
 ignorant that these fruits are inson
 lost;

lost; but my discourse is both of that first grace, and of the graces of the second kinde.

Of Saints.

NO W heare you what I will vnderstand by the name of Saints. This name (Saint) when it is attributed to Men, first it is generally taken for all them who haue consecrated themselves to the true God, and giuen their names to *Christ*, and doe professe him and his religion, whether it bee before God truely and sincerely, or if it be before men onely. So the people of Israel, though they were not all truely sanctified, yet are they called totally holy. So *Paul* calleth all *Saints*, who haue giuen their name to *Christ*. *Rom. 1.* So *1. Pet. 2.* All Christians to whom he writ, hee calleth *an holy nation, a*
royall

roiall Priesthood. But specially and properly this name is taken for them which are not onely called, but are in veritie Saints in the sight of God. And they are thus described in scripture. Who being elected from all eternitie in Christ, and after in time were called to Christ, according to purpose, and endued with true faith in Christ, and truly iustified by Christ, truly regenerate by the holy Spirit sanctified and ingrafted into Christ, and so ingrafted, that now sinne hath no dominion in them, but Christ; neither doe they walke any more after the flesh, but after the spirit, and they are so led by the spirit of Christ, and preserved, as they are both affected with a perpetuall loue of the Law of God, and withall they continually bend their care for the keeping thereof; and on the contrarie, inflamed with a constant hatred of sinne, they likewise continually fight against sinne: and they doe so fight, that although at some time through the remissions of the strength of the spirit,

spirit, and debilitie of faith; and by the excessive violence of the flesh and sin, in the battell (as it were vnhorfed) they bee throwne vpon the ground, and so suffer and doe many things they would not, and many things they would doe they cannot performe; yet forthwith being set on foote by the force of the spirit, they redintegrate the combate againe. By these markes plentifully in holy Scripture are the true Saints pourtraited; specially in the Psalmes, and Epistles of *Paul*. Neither haue the godly Fathers, and *Luther*, and *Bucer*, defined in any other sort who bee Saints in verities; for neither are the Reprobates at any time truely Saints; seeing neither the sanctitie of *CHRIST* is at all imparted or imputed vnto them; neither are they adorned at any time with true and iustifying faith; neither at any time by the holy Spirit truely sanctified and regenerate; neither at any time doe they truely loue the Law of God, or hate sinne;

shall

K

but

but are both seruants to sinne, and liue in sinne, and dye in sinne.

Finally, there be three sorts of men in a Christian Common-weale, who as Christians and disciples of *Christ*, so also they are called Saints. The first kind is of them who indeed professe and confesse *Christ*, and withal sometime preach *Christ*, but in deede doe alwaies denye him, that is they do neuer imitate him either inwardly in mind, or outwardly in manners. These neuer begin truly to liue according to *Christ*, neither truly before God, nor fainedly before men, these therefore, although they be termed Saints, yet are they neuer Saints indeed, neither before God, nor the Church.

Another sort is of them, who not only confesse and professe *Christ* in wordes, but also in deedes, and in an honest fashion of liuing, and that before men and the whole Church of *Christ*. Adde withall, euen for many yeares, and sometime almost all their life long, they do so make expresse

professe declaration, as that no body would otherwise censure them, but that they were to bee recounted among the true Saintes: yet in the meane time fraud lurketh in their hearts, they neuer in the while loue *Christ* from the heart, they are neuer delighted in the law of God truly, or hate sinne heartily. And therefore before God, who knoweth the heartes of all men, and soundeth what is in man, they are neuer Saints in verity. Therevpon it falleth out that they do not perseuere vnto the end in their hypocriticall sanctity. These men then begin to leade a life according to *Christ* before men, but because they neuer beginne truly before God, therefore doe they neither hold out vnto the end before the Church in their externall sanctity of life. Therefore although they may bee called Saintes before the Church for a season, yet are they neuer truly sanctified before God.

The third sort is of such who because they are elected to true holines

and therevnto are effectually called,
truely iustified, and truely regenerate
and sanctified, and replenished with
true that is lively and perpetual faith
and have the law of God written in
their heartes, finally, are neuer desti-
tute totally of the holy Spirit, there-
fore after they are once truely en-
dued with true faith, and engrafted
into *Christ*, have begun to hate sin
truely, love Gods Law, and labour
from the heart for true and christlike
sanctity: in that their study they do
soe continually proceed, as that
though at some time they were
faint-hearted, yet do they neuer vi-
terly give it over, but therein perse-
vere vnto the end. For so doth *Christ*
define such as are truely Saints, vn-
der the name of his disciples, *Iohn 8.*
Ye are verily my disciples, if ye abide
in my word which words *Augustine*
considerably examineth, *T. 7. de*
corrupt. et incorrupt. chap. 19 from thence
determineth, those only to be truly
the disciples of *Christ*, the sonnes
of God, and Saints, who continue

to the end in the word and faith of Christ. Lastly (saith hee Col. 1326.) The Lord the Saviour saith, If ye abide in my word, ye are verily my disciples. Was Iudas to be numbred amongst the who did not continue in his word? are they to be reckoned amongst them, of whom the Gospel thus speaketh? when the Lord had commanded his flesh to be eaten, and his blood to be drunk the Euangelist saith. These things as spake he in the Synagogue, teaching in Capernaum: Many therefore of his Disciples hearing, said, this is a hard saying who can heare it? Iesus therefore knowing within himselfe that his disciples murmured at this, said vnto them; doth this offend you? if therefore ye shall see the Sonne of man ascending where he was before? it is the spirit that quickeneth, but the flesh profiteth nothing at all, the wordes which I spake vnto you are spirit and life, But there be some of you heere that doe not beleue. For Iesus knew from the beginning who should beleue, and who should

should betray him: and he said, therefore I say unto you, None can come to mee, unlesse it bee giuen him of my father. Upon this many of his Disciples went away, and did not now walke with him. Were not they euen called disciples? as the Gospel speaketh; and yet were they not true disciples for that they did not abide in his word, according to that his saying, If yee abide in my word then are ye verily my disciples, Because therefore they had not perseverance, as they were not true disciples of Christ, so they were not true sonnes of God, euen when they seemed so to bee, and were so called. Wee therefore do call the elect both disciples of Christ and the sonnes of God, because they are so to be called, whom being regenerate we do perceiue to liue religiously: but then are they in verity as they are called, if they abide in that for which they be so called: but if they haue not perseverance, that is, if they doe not persist in that wherein they began,
they

they are not truly called, for that they are not that which they are called. For with him they are not that, to whom it is knowne what they will be, that is, of good, euill. For this cause, the Apostle, when he had said, *wee know that to them that loue God, all things worke for good*, knowing that some doe loue God, and doe perseuere therein to the end, hee presently added, *to them which are called according to purpose*: for such do continue in the loue of God vnto the end, and those who for a season goe astray, returne againe, that they may bee brought vnto the end. These things S. *Augustine*.

Therefore vnder the name of Saints, whom I doe vnderstand according to the description of the Scripture, and definition of *Christ*, thus you haue, *viz.* them, to whom because they are called of purpose, and beloued of God by an everlasting loue, and they likewise doe neuer desist to loue God, all euen their

sinnes, by the grace of God, doe worke together for their good, as *Augustine* saith *de corrupt. & grana* r. 9. as the Apostle saith of them *Ro. 8. To them that loue God, all things worke for good, to them that are called (Saints) of purpose.*

Now although by those things which I haue cleared, according to the Scriptures, both touching true faith, and grace, and them that are truly sanctified; and haue confirmed the same, both by the testimonies of *Augustine* and *Bucer* also; you may out of your most prudent iudgement easily conclude, this to be so infallible, that the Elect truly sanctified doe perseuere in faith, and in grace, and therefore in *Christ*; as that if they doe not perseuere, they may not at any hand be accounted either truly *Elect*, or endued with true faith, or euer to haue been true *Saints*. Yet because this controuersie of the perseuerance of *Saints*, containeth, besides the first and principall, many other heads, which

which to the perfect knowledge
hereof are of like necessitie to bee
knowne, therefore I doe entreat my
most clement Lords, that they
would not withall disdain to reade
with attention, and examine with
diligence, those things also which
doe hereafter ensue.

CHAP. II.

*What things are controuerted,
and what are not in this Ar-
ticle of Perseuerance.*

NOW such things are
to be remoued out of
the way, as are not
incident to this pre-
sent Question, touch-
ing the perseuerance of the Saints;
and that for two reasons: one, for
that my Lords may more clearly
conceiue the state of the controuer-
sic

sic, and so better perceiue even the
 arguments, whereby I doe confirme
 my determination, and more easily
 see whether they conclude right:
 another is, that when they shall see
 wherein the controuersie betweene
 vs standeth, and where not, they
 may withall vnderstand what ho-
 nestie and learning my aduersaries
 haue, who objecting against me such
 things, and impugning, and con-
 demning, as I either neuer auouched
 or called in question, they make
 manifest that they either know not
 what they say, or whereof they
 speake, or that they are carried by a
 spirit that is good.

And first, verily here is no contro-
 uersie of the faith of those hypocri-
 ticall Saints, who doe so dissemble
 faith and pietie, as withall they are
 in no case ignorant of their owne
 dissimulation; as was that Doctorall
 Hypocrite, who pretended faith in
Christ, and that hee embraced his
 doctrine, and therefore demanded
 of him as his Master, saying; *What*
shall

shall I doe that I may inherite eternall
 life? Luk. 10. And of like qualitie
 were those, who being sent by the
 Pharisees said vnto Christ, Master,
 we know that thou art true, and teach-
 est the way of God truly, and carest
 for no man, neither respectest any mans
 person. But one and other did so dis-
 semble their faith in Christ, and re-
 uerence, as that likewise they knew
 their owne dissimulation thereof. So
 there be many in the Christian state,
 who although with others they do
 professe Christ, yet certainly doe
 they know that they doe not truly
 beleue in Christ, and all their pro-
 fession of pietie to bee but meere si-
 mulation; which thing euen their
 owne impious life, and firme resolu-
 tion to continue in wickednes, doth
 confirme vnto them. Of the faith
 of all these (or rather shadow of
 faith) this present Question of per-
 severance of the Saints in faith, is in
 no respect to be vnderstood.
 Neither yet is it to be vnderstood
 of the temporary faith of that other
 sort

sort of hypocrites, that is, of them, who seeme to themselves so to beleeue from the heart, and strictly in Christ, and by a certaine colourable sanctitie of life, doe both beguile themselves and others; insomuch as at no hand they doe acknowledge their hypocriticall faith, though God himselfe doth well perceiue, that it is not altogether in sincerity and truth. For these bee many, in whose hearts, fraud, hypocrisie, impietie, doth so lie hid, that euen themselves cannot find it out, or acknowledge it, but God onely. *1st.* 17. *The heart of man is wicked and unsearchable, and who shall know it?* Of this kinde were they of whom *1st.* 2. *Mary, seeing the signes which hee did, beleaved in him; but Iesus did not commit himselfe vnto them, for that he knew them all, and had no neede that any should testifie of man, for hee knew what was in man: as though hee should haue said, They were ignorant of their incredulitie, lurking in them, and of fraud and hypocrisie lying*

lying secretly in their hearts, but yet
Christ knew their qualities, & whe-
ther they did truly believe or not,
for he alone knew what was in man.
Such like are all they who are called
of the Lord, ~~they are~~ temporizers:
for their faith is not sincere, there-
fore not true, though both to them-
selves and others they appear to
be endued with true and sincere
faith. But that their faith is not
sound, nor justifying, I will ratify
hereafter both by the manifest tes-
timonies of holy Scripture, and of
Luther and Bucer. Wherefore seeing
neither their faith is true nor sin-
cere, neither their sanctity and pie-
ty, themselves cannot bee true
Saints, or truly religious. And our
Question is, of the true faith of true
Saints.

Neither yet is the controversie
touching the true Saints as we spake
of late, whether the Ele of such after
they be justified and regenerate, and
sanctified, & endued with true faith
and the holy Spirit, can sine, and

doe often fall into sinne. For this is without al question, for that no man is ignorant what the Apostle writeth of himselfe and all the regenerate, 1. *Iob. 1.* If we shall say that we have no sinne, we deceive our selves, and the truth is not in us. *S. Hier. 2.* To ascribeth this error to Iovinian, and doth refute him most learnedly by many Texts of scripture, *lib. 2. adversus Iovinianum.* But *S. Augustine* *Tr. 6. de harefibus ad Quod-vult-Deum, haref. 88.* doth attribute this heresie to Pelagius the Monke. But yet *Irenaeus* long before *Augustine* and *Hierome* doth reckon this heresie amongst the errors of *Valentinus* & his fellowes *lib. 1.* For whereas of other men, some they called *seculi* earthly, some *seculi* naturall, themselves they termed spirituall, vpon whom no sinne nor impiety could befall.

Neither in very deed is this the controuersie, whether the Elect and Saints doe sinne, onely while they feele the flames of Concupiscence

cupiscence, which to be incident to all the Saints while they remaine in this mortall flesh, none doth doubt of; or whether euen sometime they fall by some consent into diuers finnes, and those most greuous, being committed as well against the first as second Table. For we all do know that *Dauid* and *Peter* did commit most notorious crimes, the one against the second, the other against the first table, and that by consent and voluntarily, but yet, as heereafter I wil declare, not by plenary consent. This is the error of certaine Anabaptists and Libertines who affirme, That although they do likewise feeble the affections of the flesh, yet they neuer so consent therewnto, as that they truely and properly do sinne.

Neither also is this the controuersie, whether the Saints sinning in this manner, that is, with consent, do displease God, and prouoke his wrath against them. For all godly men do grant, that God is offend
ded

ded with all mens sinners as well Godly as vngodly, and that Gods displeasure is prouoked against all sinners, whethe r godly or vngodly as well the Elect as Reprobate, for none is ignorant what is pronounced from God by the Prophet, even of the sonnes of God, *Psal. 88. But if my children forsake my law, I will visit their iniquities with the rod,* Likewise those most greuous scourges wherewith wee doe read, in the Scriptures that the Godly haue bin punished for their sinnes, and we euery day doe see them punished, doe make prooffe that God is offended with all, and the sinnes of all, and as the Scriptures speake, *prouoked to anger.*

And from hence also it is manifest, that it is without controuersie, whether the Saints by those sinnes in some sort are become the enemies of God, and fallen from the grace of God, that is, in that manner as sonnes are said to be fallen from the favour of their parents for
children

children when they displease their
 parents, and doo now in cense them
 in anger; are sold after a manner to
 be false out of the favour of their
 progenitors, in this respect, that is
 to say, That although they haue
 not cast off their fatherly affection
 towards their children; neither yet
 altered their resolution of ordaining
 and declaring them to be the heires
 of all their goods, yet taking offence
 at the finnes of their children, they
 doe turne their fatherly rockings
 (in a sort) into hostile scolding; and
 the euident effect of loue into such
 effects as frowne utterly hatefull: for
 they are bitterly irfull, and behold
 vnto with frowning countenances
 they rebuke them sharply, and as
 enemies forsake them: they doe most
 cruelly beat them, and only excep-
 ted that they take their life away.
 Who would not they say, that such
 fathers were become in very deed
 enemies to their parents, and turne
 false way from their parents' fal-
 vnto? So the sonnes of God are said
 vnto

to be made by their finnes the ene-
 mies of God; and to be fallen away
 from the grace of God: for the
 God, though hee doe neuer part
 his fatherlike affection towards
 them, or change his purpose of gi-
 uing unto them by Christ eternal
 life, yet being displeased with their
 finnes, the effects of his love hee doe
 change into the effects of a hatred
 hatred; hatred I say, not against his
 children, but his childrens finnes,
 both internally in their minds, and
 externally, of such as do offend in-
 wardly while hee doth bring to passe
 that they feele a conscience con-
 fessing them, God to be angry against
 them, and themselves made guilty
 of death: outwardly a gaile, while
 hee worketh so that they haue expe-
 rience of Gods anger against them,
 euen in the chastisements of their
 body, and things earthly. There-
 fore hereof there is no question,
 for that both I say selfe, and others
 both know and teach, that God
 when his Saints do sin, is offended, and
 angry

angry with their finnes, and doth
 hate sinne in them, and punish them
 most extreamely, and yet not as ene-
 my to the Saints. For hee alwaies
 doth correct them as a father, but as
 an enemy of wickednes and vice
 euen in his children, and therefore
 in a sort, as before I haue explained
 it may be said that the children are
 fallen from their fathers fauour, al-
 though he yet neither ceaseth to be
 a father vnto them, neither do they
 cease to be his children, and there-
 fore neuer vtrly can it bee truely
 said that they are fallen from their
 fathers grace, which might very
 truely be said, if either hee should
 cease to be a father vnto them, and
 cast off his fatherly affection to-
 wards them, and alter his decree
 of making them heires of life eter-
 nall; and that they should cease to
 be his children, and loose all title to
 eternall life, which without blas-
 phemy cannot be spoken.

Neither yet is the doubt whether
 the Saints, by those their finnes, as

much as in them lieth, doe incur the sentence of God touching everlasting death, and whether they be made guiltie of death eternall: for there is none but knoweth the sentence of the iust Iudge, *Cursed is every one that doth not continue in all things that are written in this booke, to doe them*; therefore all whosoever they be, who doe violate the Law of the Lord, in their owne nature, and as much as lieth in them, are accursed and liable to death eternall. But the case is altered, whether these sinnes are imputed: by God vnto the Saints vnto condemnation, *Paul, Rom. 8.* doth giue his verdict in this manner; *There is no condemnation to them which are in Christ Iesus, which walke not after the flesh, but after the Spirit*: for such are the Saints, whereof I speake in this Question.

Wherefore it also is not in Question, whether the Saints by these their sinnes doe so displease God their father, and so prouoke his anger

ger against them, and so incurre the sentence of eternall death, as that they haue need of repentance, and a new act of faith, for their reconciliation to God, and for a new pardon of sinne to be obtained, and thereupon euen a new remission to be obtained of the punishment due to sinne. For it is by all men yeilded vnto, who are truly godly & truly learned, that the Saints haue neede of a new Act of faith, and repentance, to attaine new forgiveness of a new sinne, according to that saying most vulgar in Scripture; *Men are iustified by faith, and finnes remitted*: which speeches, when we make mention of men of yeares, are alwaies vnderstood of actuall faith, that is, of the Act of faith, whereby we doe not onely in mind conceiue, that by *Christ* our finnes are remitted, but also we apprehend and receiue in will, this forgiveness to be signified and offered in the Gospell. For this is most infallible and most true, that God doth neuer to the E-

lect impute their finnes to eternall damnation, and that for three causes: The first, is his eternall and immutable loue, wherewith from eternitie hee hath embraced his Elect in *Christ*, and doth continually prosecute without intermission: for there is not loue when finnes are imputed vnto condemnation. The next, is the perpetual merit of *Christ*, whereby all the debts of the Elect are plenarily paid, and the hand-writing of the debts cancelled, in so much that they cannot againe be imputed vnto condemnation to the Elect. The third, is the perpetuall residence of the Holy Spirit in the hearts of the Elect, and conseruation of the seed of faith, and regeneration. For although that this be most certaine, that God doth neuer impute their sinnes to the Elect, both in regard of his^e euermore loue towards them, and for the perpetual merit of *Christ* imparted vnto them, and for the continuall inhabitation of the Holy Spirit in their hearts; yet this with-
all

all is most true and certaine; That the Saints being fallen, though but by infirmitie, into any sinne, the new remission of that new sinne, without a new Act of faith, and true repentance, that is, without a new knowledge & apprehension of faith, cannot againe vnderstand and perceiue that new sinne to be remitted vnto them, the Father to be reconciled vnto them, and the punishment due to sinne to bee remitted. For this is an Axiome most infallible in Christian Religion. New sin to stand in neede of new remission, and new remission to bee attained by new faith, that is, a new Act of faith apprehending that remission.

Neither yet is the Question, whether the Saints by these their sinnes doe disturbe, that is, as the Apostle speaketh *Ephes. 2. doe make sad*, both the Holy Spirit dwelling within them, as also their owne Spirit, that is, the inward man. For this is a thing confessed, and all the Saints

doe feele it when they firste and after they sinne, that their spirit, mind, and conscience is troubled & wounded: for (as it were) a certaine violence is offered to the spirit and conscience when wee sinne by consent. From thence ariseth perturbation of minde. Now because the Holy Spirit inhabiting in the hearts of the godly, and guiding and supporting the inward man, fro thence it cometh to passe, that our spirit being disturbed, that is, the man regenerate and inward, the Holy Spirit inhabiting, is also by *Paul* said to bee grieued, by a forme of speech borrowed from men. For this disturbance *David* likewise complaineth *Psal. 29. Thou didst turne thy face from mee O God, and I was troubled*: by which words hee doth manifest, as *Augustine* also observeth, That the Saints both doe fall into sinne, when God doth but a little turne away his face, and doth leaue them to their owne will, and so they are troubled; as also when God

God againe turneth his counte-
nance and aspect vpon them, then
are they againe finally repurged and
strengthened. So likewise is sell out
in *Peter*, *1. 2. 3.*

And from hence likewise it is e-
uident, that the Question is not,
Whether the Saints by those sinnes
doe suffocate that ardencie of Spi-
rit in them, and doe repress the
good motions thereof, and (as it
were) extinguish the good motions,
Actions, and flames thereof, and
therefore doe euen weaken faith it-
selfe, and oppresse prayer, fiducie,
ioy, and peace of conscience, and
other effects of Faith. For these ef-
fects of sinne are those perturbati-
ons of minde, whereof the Apostle
speaketh, *Ephos. 4. Make not sad*
the spirit; and of whom *Dauid*, *Thou*
aldest turne thy face from me, and *I*
was troubled. Of this weakning and
diminution, and extinguishing of
faith, the spirit, and loue, is that *A-*
pos. 1. to be vnderstood, I haue a few
things against thee, for that thou hast
left

left *thy first love*: but not totally; for he had commended him before for his constancie; saying, *Thou hast suffered for my name, and hast not faul- ted*: presently he addeth, *but I know somewhat against thee, that thou hast left thy first love*; hee saith not abso- lutely (love) but (first) that is, that ardent (love) therefore it was abated and languishing, and not utterly extinguished.

Finally, the Question is not, whe- ther also, so much as in them is, the Saints doe utterly extinguish all the fire of faith, love, and the Spirit. For this is apparant, that the Saints, while they siue by any consent, doe commit such sinnes for which they doe worthily deserue to be dispoiled utterly of al faith & assistance of the Spirit. Neither if faith and the spirit be preserved in them, it is so preserved by their merits or strength; but they are continued for the merits and intercession of *Christ*, and promise of Gods mercie, by the operation of the Holy Spirit.

Neither

Neither did I ever either teach or
thinke otherwise in your Schooles
touching these things, as I have now
formerly secluded from this Questi-
on, then is here manifested by me,
which my Przelections in writing
doe plainly testifie.

Therefore let such consider with
what conscience they did so, who
now first, *viz.* after eight yeres space
wherein I have both taught & dis-
puted in your Schoole, as though I
had taught in many points enen flat
contrarie to the things before re-
membred, every where have falsly
accused, traduced, and calumniated
me beeing innocent, and now for
many yeeres a Professour of sound
and Orthodoxall doctrine; and that
confidently, for that they saw mee a
stranger, ignorant of the German
tongue, destitute of the popular fa-
vour, and letted likewise, left by any
meanes, as I could, I should at least-
wise maintaine the truth and my re-
putation in the Schoole: I say (such
let them look into their conscience)
who

who beeing a Christian man, a professour of the Scriptures, and a member of the Church of Christ, with grievous calumniation about one yeere and an halfe, haue traduced me with all men, and would not at any time vouchsafe me conference: such as be elected, and either of ignorance or infirmirie haue sinned, I doe pray for repentance for them to the Lord: the rest, which are not tho Lords (*for the Lord knoweth who bee his*) I doe summon before the Tribunall of the most High God: for God is a iust Iudge, and *it is a fearefull thing to fall into the hands of the liuing God.*

CHAP.

CHAP. III.

The first Question, touching a double Man in the Regenerate.

Whether every sanctified man, and regenerate, doth consist of a double man, that is, inward & outward?

NOW I come to the matters in controuersie, which summarily are comprised in five Questions: for my primarie Antagonist did collect this also out of my Prælections, and condemne it, as may bee seene in the *Theſer* objected by him against me; likewise in the end of his speech against the Epilogue of my former Oration made in the Chapter-house, in theſe words:

words: *Nilominus tamen hanc qua-
 factis Zanchius, &c.* Notwithstand-
 ing I doe asseure as false and mon-
 strous that distinction which *Zan-
 chius* maketh in the fift proposition,
 touching the perseuerance of the
 Saints; betwene the double Man
 of the Regenerate; and that the
 Regenerate doe sinne onely in the
 flesh; and not with the whole will
 and the whole heart. These things
 hee; Whereby euery one vnderstan-
 deth what he doth condemne in my
 doctrine; Verily, That the Regene-
 rate consisteth of a double man: And
 that they in sinning doe not sinne,
 according to the spirit, but accord-
 ing to the flesh; and therefore not
 with full & plenary consent of will.
 Therefore touching that distinc-
 tion, I doe affirme it to be Aposto-
 licall, & most ancient in the Church,
 of God; and that by the iudgement
 of all the learned, and men of God:
 insomuch that I cannot but wonder
 how it should come to passe; that a
 Doctor in Diuinitie should name
 this

this distinction monstrous. Now what I meant by the name of inward and outward man, I explained in the Schooles an hundred times, that is to say the inward Man to be the whole Man, as hee is borne of God and renewed by the Holy Spirit, and the same whole Man, as it is borne of Adam, corrupt, and depraved, to bee called the outward Man: the one whereof the Scriptures doe call *the new*; and the other, *the old Man*. For so all men of learning doe interpret, and (amongst others) *Bur* in *Epist. ad Rom. 7.* & *Ephes. 3.* although even this interpretation of the inward out-ward Man, as though it were onely mine, mine aduersaries have impugned. But of this distinction there bee many testimonies in the Apostle *Rom. 7.* *I delight in the Law of G O D, according to the inward man: for I see one Law of my members rebelling against the law of my minde. Who in this place cannot see in the Apostle, being Regenerate,*

regenerate double man inward, and
 outward? *Rom. 6.* Know ye not that
 our old man is also crucified with him?
 The old man (in the Apostles mean-
 ing) is the whole man borne of
 Adam, corrupt both in soule and
 bodie. *Coloss. 3.* Put off the old man,
 and put on the new. What is the new
 man? the same man totally; as he
 is renewed and regenerate in Christ.
Ephes. 5. That he might renew you
 according to the riches of his grace,
 so he strengthened in us by the
 holy spirit as the inward man. Upon
 which place *Baker* saith: Hee saith
 (saith hee) the inward the whole
 man reformed, as by the outward he
 understandeth the whole naturall
 man; and corrupt; and also the in-
 ward is that which elsewhere hee
 calleth us, and the outward, which
 elsewhere also. Thus *Baker* *Ephes. 4.*
 putting off the old man, and put-
 ting on the new. *Galatians 6.* Put
 off the old man (saith hee) is our
 whole nature, as it is brought into the
 world; and as we doe bring it with

from the wombe of our Mother,
without the holy Spirit, which is
called *flesh*, Col. 3. Thus *Baer*. Ther-
fore it is apparant, That this distin-
ction is not monstrous.

QUEST. II.

*The manner how the Saints do
sin willingly.*

Concerning the next
point, they condemne
this Proposition as
false and monstrous,
That the Saints, or
Regenerate, when they sinne, and
that willingly, doe sinne not accor-
ding to the inward man, that is, in
that part wherein they are Regene-
rate, but onely according to the
outward man, that is, in that part
wherein they are not regenerate, for
to sinne not according to the spirit,

M

but

but according to the flesh; not to will sinne by the will of the spirit, but by the will of the flesh; and therefore to sinne in will but not totally; and with consent, but not ple-
narily; which others doe hold, as much as not to sinne with the whole minde: I say they do reiect this Proposition, as false and horrible, as before is said: and on the other side they contend, that the Saints, when they sinne with consent, as *David* and *Peter* sinned, that they sinned with the whole and full will, and with all their heart. For so they say of *Peter*, that hee denied *Christ* with the whole heart, and with his whole heart abhorred *Christ*. And therefore from hence they conclude, That the Saints when they sin willingly, that they loose faith totally, and the Holy Spirit totally. But on the contrarie part I doe condemne this their resolution, both generally, in all men sanctified, and specially in *David* and *Peter*, as repugnant to the holy Scriptures, and the learned

learned and holy Fathers of the Church: but that former sentence I doe approue and embrace, and am thereunto perswaded by many reasons, both out of holy Writ, and Fathers, and testimonies of learned men, whereof some I will haue subsequently set downe.

If the Saints, when they sin with will, doe sinne with the totall and full will and with the whole heart, then they doe not hate sinne in any part, or detest and nill it; but this is most false, and dissonant to the holy writings; *Rom. 7.* The Apostle thus speaketh of all the Saints and Regenerate, being in his owne person represented: *The Law is spirituall, but I am carnall* (scilicet according to the outward man) *sold vnder sinne*; that is, vnder the tyranny of originall sinne, as a bought seruant vnder the tyrannie of his Master; but such seruants doe not loue their tyrannicall Masters, neither do they willing seruice vnto them, for they doe alwaies desire libertie.

Therefore hee teacheth, That the Saints doe alwaies hate sinne; and when they sinne, they doe it not with full will from the heart. This doth hee more fully expaine, when hee addeth; *for what I doe (scilicet sinne) I allow not*; that is, I neither in mind commend it, nor in the will of the outward man doe I love it; for each of these he signifieth by the Verbe *non*, as elsewhere often in Scriptures; as *Rom. 9. he hateth not* *his people which he loveth*, that is, *known to be his, and before-hand loved*. So *Mat. 11. I know you not*; It followeth in the Apostle, *Not that which I would, that I doe; but that I hate that I doe*, that is, that which I will in the will of the spirit, that as carnall I doe not, *scilicet*, that which is good, but that which I hate in the spirit, that I doe as carnall, *scilicet*, that which is euill. Hee therefore teacheth that in the Regenerate, as they be regenerate, there is alwaies an hatred of sinne, although, as they bee carnall, they doe alwaies com-

mit sinne: which thing a little after
 hee reporteth saying; *The good that
 I would I doe not, but the euill which
 I hate in the Spirit, that I doe as car-
 nall;* and (by and by) for I am de-
 lighted with the Law of God according
 to my inward man; for I see one Law
 in my members rebelling to the Law of
 my minde, and leading me captiue to
 the Law of sinne which is in my mem-
 bers. Loe here an explication and
 confirmation of that he spake in the
 beginning, *saith*, when hee said,
I am a carnall sold vnder sinne. There-
 fore the Regenerate, in respect of
 the inward man which hateth sin,
 they doe it not with all the heart,
 for that in spirit they detest it, and
 are as vnwilling seruantes vnto it;
 hereupon they both lamenting this
 miserie and seruitude as it were con-
 strained, doe cry out with the Apo-
 stle, *O wretched man that I am, who
 shall deliuer me from the body of this
 death?* and because they doe trust,
 that they shall certainly be deliue-
 red by Christ, therefore they sup-

port themselves with this hope, saying; *The grace of God, through Iesus Christ our Lord.* And that which he had taught in long speech, he concludeth after in the end of the chapter, saying; *Therefore I my selfe doe in my mind serve the law of God, but in my flesh, the law of sinne.* That the Apostle doth here speake of the regenerate; all learned men doe acknowledge.

And that he doth not only speake of the motions of concupiscence, but likewise of actuall finnes which the Saints sometime doe commit; Besides the testimonies of learned men, these wordes so often repeated doe giue notice; *I do; I will; I worke; I serue.* So also *Bucer* writeth vpon this place; *to doe*, (saith hee) some doe take here for *to lust*: but so *Paul* speaketh not, he vnderstandeth the fact it selfe which is effected by the violence of concupiscence, contrary to that which the minde suggesteth, and the minde consenting to the Law approoneth. Therefore

if the Saines, euen in finnes actually doe worke, as they bee carnall, that which they would not, but hate as they be regenerate and spirituall, it is manifest that the Saints doe neuer sinne with the whole will and plenary consent. Nay the Apostle proceedeth euen thus far in that place, as, because the Saints doe not sinne with a full will, neither according to the inward man, therefore he saith, that when they commit sinne, it is not the Saints themselves who doe or worke euill, but sinne it selfe, that is Originall corruption which is in their members. For thus hee reasoneth; *But if I doe that which I would not, it is now not I that make, that is, commit it, but sinne that dwelleth in me.* Who may not here see, that the Apostle doth fully and clearely conclude, that the case is so farre otherwise, that the Saints when they sinne actually, as they call it, ought to be deemed to sinne with the whole and plenary will, and with all the heart, and as well according to the

inward as the outward man; they rather (after a sort) they may be said, it is not they who doe still, but Sinne dwelling within them: and the reason is, for that the part regenerate doth not consent to sinne, and yet in the meane time they are not excused from sinne, neither are their finnes extenuated. For although not according to the principall part, that is the inward man, they sinne not, but onely according to the outward, and in mind verily they serue the Law of God, but in the flesh the Law of sinne; yet in very deed they are such as doe sinne by their owne proper will.

If the Godly sinne with their whole will, therefore whatsoever they will according to the flesh, they effect it; but this contradicth the Apostle who saith, *Galle. 5. The flesh lusteth against the spirit, and the spirit against the flesh: as not what ye would, those ye doe.* This speech is to be understood in difference, that is, for that the flesh doth
 ni M fight

fight against the spirit; that therefore the Saints cannot alwaies effect the things they doe will according to the spirit, and on the contrary, because the spirit doth fight against the flesh, therefore the Saints, what things they will according to the flesh, like-wise they are not able to performe. Therefore as the Saints doe not loue God with all their hart and all their minde, for that flesh is a lee vnto them: so they loue not sinne, neither doe sinne, with the whole heart, for that the spirit doth hinder the doing thereof.

The Saints neuer sinne of purposed malice, or (as others will) from the whole heart, but alwaies either of infirmity or ignorance. Now malice properly doth reside in the will and heart. *Matthew. 15.* Therefore the Saints doe sinne with plenary will, the whole heart, and full consent.

But that the Saints neuer of purposed malice doe sinne, but alwaies either of ignorance, or by infirmity,

it

is cleared by these testimonies. The Saints, according to the inward man, are delighted, in the law of God, for that is good *Rom. 7.* And so they are delighted, in-so-much as they who are not delighted therein are not Saints. Therefore with *Dauid* euery holy man doth truly vouch; *In the volume of this book is written of mee, that I should doe thy will; O GOD: I will (or I delight) therein, for thy law is (written) within my heart. Psalm. 89.* For they haue the law of God written in their hearts by the Holy Spirit. *Ierem. 31.* therefore doe they meditate to the same continually. *Psalm. 1.* And in their hearts there is no guile. *Psalm. 32.* for they are true *Israelites*, in whom there is no guile. *Io. 1.* And they are endued with the spirit of Christ, whereby they are ruled in the inward man, else they were no Saints. *Romans. 8.* And they haue righteousness, and hate iniquity. *Psalm. 44.* For they love the law of God. *Psalm. 118.* they like-wise lament with the Apostle, that they are captiues, *John*

under sin. Ro. 7. How the can they of
destinate malice sin, & so with their
whole hart *Aug. To. 7. de corr. & gra-
tia. c. 9.* by the example of *David* and
Peter doth teach, That all Saints,
when they sinne, doe sinne being
troubled, for that *Christ* doth some-
what turn away his face from them,
according to that in the *Psalme. 29.*
*Thou turnedst thy face from me, and I
was troubled.* Now to sinne being
thus troubled, is not to sinne by en-
deavour, & of purposed malice, but ra-
ther, besides the purpose of the mind.

Againe, *To. 7. quest. 25. in Num.*
he maketh three sorts of sins; some
of ignorance; some of infirmitie; and
some of the contempt of Gods com-
mandements, or as the Scripture
phrase, there is *with the hand of pride.*
It is one thing (saith he) to contemne
the commandements; another thing
to esteeme them as precious; but yet
either as ignorant, or surprised to do
the contrary. But it is granted, that
the Saints doe not sin of contempt
either of God or his commande-
ments;

ments: the which thing also *Philip Melancthon* in 10. *Cor.* 1. doth write, That they neuer growe into an Epicureall contempt; for they loue the law and commandements of God. *Psalme* 119. Now to sinne of contempt, and of destinate malice, is all one: wherefore the Saints doe neuer sinne of pretended malice. Why then dare some diuines write against me, That they doe sinne with the whole heart and plenary will?

Gregory 1. *To* 1. in *Iob* c. 34 *Iob* 1. c. 11. doth deliuer the same distinction, of ignorance, of infirmity, by endeavour and of set purpose. And hee saith that *Paul* did sinne of ignorance, who saith, *But I therefore obtained mercy because I did it ignorantly*; *Peter* of infirmity, when he denied *Christ*; and those Iewes purposely and by endeavour, of whom the Lord speaketh, *if I had not come, neither speake vnto them, they had had no sin againe, they both saw me, and hated me and my father.* *Iob* 15. Out of these examples he declareth what it

is to sinne of infirmitie, and what of purpose, saying; for it is one thing not to do good; another to hate the teacher of good things: as it is one thing to sin of precipitation; another to sinne of deliberation. For oftentimes sinne is committed by precipitation; which is yet condemned by counsel & deliberation: for through infirmity often it chanceth, that we loue God; and yet cannot effect it; but to sinne of purpose, is neither to doe good, nor loue it. But the Saints doe alwaies effect that which is good, else no Saints: where-vpon *Augustine* also de corrupt, & gratia, cap. 9. according to that of the Apostle, *To them that loue God, all things doe worke together for good, to them that of purpose are called Saints*; saith hee; for these (*scilicet, Saints who are called of purpose*) in this that they loue God they continue out vnto the end. If therefore, according to Saint *Gregory* to sinne of purpose be neither to doe nor to loue good; and, according to *Augustine*, the Saints doe alwaies loue good; for

that in that which they loue they continue forth to the end : it is a good consequent, That the Saints doe not sinne of purpose, or determine malice.

Luther likewise doth deliuer the same thing, in euery place, *To. 5. in Comment maior, in ep. ad Gal. 5.* vpon these words; *The workes of the flesh are manifest.* Hee saith in expresse termes; That *Dauid* and *Peter*, when they committed those notorious sinnes, did sinne of infirmity and not of set malice. Here-vpon, *Paul* (saith hee) speaking of the Saints, saith, *the flesh in them doth lust against the spirit* : therefore the desires and conflicts of the flesh will not be absent, yet doe they not therefore presently hurt such as feeble them. But hereof we must thus iudge; it is one thing to bee sollicit of the flesh, and not willingly to endure the concupiscences thereof; but to walke in the spirit, and to resist them, &c. and another thing to assent vnto the flesh, and in security to fulfill the workes

workes thereof, and persist in them; and yet in the meane space to dissemble piety, and to brag of the spirit, &c. The former sort hee comforteth, while hee saith, that they are led by the spirit; and are vnder the law: to the other sort hee threatneth æternall destruction. Nay sometime it falleth out, That the Saints doe fall and fulfill the lusts of the flesh; as *David* fell with a greivous and terrible downefall: besides, hee was the cause of many mens murther, when his will was, that *Uriah* should perish in the battel: and thereby also he gaue occasion to the enemies of God, to boast against the people of God, to adote their owne Idolls, and to blaspheme the God of *Israel*. *Peter* like-wise did horribly fall, when hee denied his Maister. But yet although those sinnes were hainous, yet were they committed, not of the contempt of God, or malice fore-thought, but of infirmity. Besides, being admonished they doe not perseuer obstinate in their sins,

but

but repented. Therefore a certaine Doctor did not well, who vouches in the Schooles, that *Peter* denied *Christ* with the whole heart, and with his whole heart did receive *Christ*. *Luther* here writes otherwise.

Again, a little after that, *Mat. 26.* he saith wherefore the Saints do sinne, fall, and euen get againe; but it is by ignorance: for willingly they would not denye *Christ*, nor loose the Gospell. Those things are. Therefore neither did *Peter* willingly deny *Christ*; for hee was a Saint. And if he would not willingly deny him, therefore did he not deny him with a full consent of will.

Bucer euery where doth enforce the same doctrine; *scilicet*, that the Saints do neuer sin with a full will or from the heart, & of malice forethought, but alwayes of ignorance and of infirmity. Take these testimonies.

Vpon *Rom. 7.* he purposely handleth this Question: *Quid uoluntas est &c.* How can this bee coherent, That we will that which is good, and

and yet doe it not; that we doe euill
and yet will it not, but hate it; nay,
that we both doe, and not doe, that
which is euill? Now intending to
determine this Question, first hee
doth inquire out what manner man
the Apostle speaketh of in his owne
example and summarily he conclu-
deth, That the Apostle speaketh of
a man regenerate, who by a true
faith hath already receiued the
Law of God, and doth loue it,
and delight in it; but yet hath not
receiued such a plentifull portion of
the spirit of Christ, that hee can
so farre follow the same, as that he
doth not often transgresse against
it, not onely by concupiscence,
which euill saith to men most per-
fect, but likewise by sliding into
fornary and filthy offences; as he fell
to *David*, and euen to *Peter* before
he had receiued a more plentifull
measure of the Spirit at the feast of
Pentecost. For there he maketh
mention of the examples of these
two men. In the next place he lear-

N

cheth

cheth out, how it came to paſſe that the ſame man being regenerate doth both will and nill the evil which he doth. The concluſion is That it ſo cometh to paſſe, for that in ſome man there is a double will: one, whereby he doth conſent to the Law; another whereby he doth that which he deſireth: nor which followeth the knowledge of the Law; another which is led by knowledge drawne from the ſenſes and which is of thinges preſent: or elſe that this ſo cometh to paſſe for that in the regenerate there is double man, inward and outward: mind and fleſh, whereof one is ſervant to the Law of God: the other to the Law of ſinne. From hence therefore it cometh to paſſe, that the Saints doe both the evil they would not and the good they would they doe not: wherefore, they ſinne not with full conſent, nor with the whole will, nor totally, that is according to the double man.

Again in Rom. 8, ſect. 2. But ye

do not live after the lusts of the flesh, he teacheth out of the Apostle, That it cannot be; that they which are truly *Christ*, and have the spirit of *Christ*, should live according to the flesh. And hee frameth his Argument in this forme. Those whom the spirit of *Christ* possesseth, cannot live after the flesh. But they that are *Christ* the spirit of *Christ* possesseth; Therefore they that are *Christ* cannot live after the flesh. *Heare it* Now to walke according to the flesh, is voluntarily, and with a willing and whole mind, to follow the conduction of the flesh, and to obey the lusts thereof with full will: Therefore the Saintes do not sinne with the whole heart, and plenary consent of will.

Idem in Act. 8. sect. 2. pag. 122. *Heare it* the Saintes in sinning, do differ from the Reprobate, for that they do hate that euill which they doe, and presently do decline from it, being indeed rightly perswaded of God and his will: whereof it

is that in mind they are delighted in
his law, and do detest the euill of the
flesh; but the wicked do loue the
euill they commit, and could with
perpetually to adhere therunto,
but onely that they feare reuenge
either from God or man. And a little
after he teacheth, That the finnes
of the Saints do proceed from im-
becillity of faith; saying, Whatſo-
euer the Elect doe sinne, it com-
meth from hence, for that as yet
they are defective in that holy per-
ſwaſion. Besides he ſaith, That
the Saints mind, wanting delibera-
tion, runneth into sinne; the force of
conſcience thereby turning back
the edge thereof.

In Iacobus. II. 1. ſea. 4. pag. 707.
hath these wordes. Whosoever,
ter the knowne truth, by relapſe do
voluntarily fall into iniquity, shall
willingly do ſin. it is necessary that
they did formerly condemn the
truth; and that is to blaspheeme the
holy ſpirit. These things ſaith.

Wherevppon it is manifest, That
the

the Saints Elect doe never sinne a-
gainst the holy Ghost, as a *Baptist*
there teacheth: therefore they ne-
ver returne in mind to impiety, after
the knowne truth; they are willing;
saith he, richfull will they do never
sinne as *Athen* there doth interpret
what it is by relapse to fall from the
heart into impiety.

I doe say, 4. pag. 308. The Elect
(saith he) do never sinne but of ig-
norance. Again, thou shalt at all
times perceiue in the Elect a cer-
taine seed of God, and study of the
truth, euen when they oppose the
truth, or errors doe lead a life disa-
greeing with it. Again, in many
who liue lewdly, being Elect, thou
maist perceiue a certaine cleaue
loue of right and iust. And these
things he writeth of the Elect, be-
fore they euen receiue the truth; ar
are iustified; how much more are
those things true of the Elect,
being now iustified; wherefore of
them hee addeth pag. 309. After
they haue receiued the verity (*scilicet*

as the Elect) what they offend, they sinne therefore for that they are turned out of the way by the lusts of the flesh, so that they doe not attend vpon the knowne truth, but they neuer so farre decline, that they hate and persecute the truth, but forthwith rather out of the law thereof they doe begin to desie, and detest, that wherein they sinned.

Idem, in Mat. 7. sect. 6. pag. 200.
Therefore a godly man thus far cannot sinne, for that he cannot be giuen ouer from the heart to iniquitie and sinne, as it is the manner of the wicked; but with the Law of God in minde he shall be still delighted, for that the seede of God, of his word, and the Spirit of his children abideth with him, and for that hee is borne of God: yet withall, for that hee hath no good in his flesh, he doth commit many things which he hateth, and are sinnes indeed: but because hee is not delighted therewith in the inward man, and in his heart is addicted to Christ,

and before all things desireth to be
correspondent to the image of
Christ, neither finally maketh doubt,
that all things are referred vnto
him for the merits of *Christ*, and that
he that attaine to that likeness, there
shall also be no condemnation vnto
him, although a sinner, for that he
abideth in *Christ* *Rom. 8*: for God
will not impute his sinnes vnto him.
Wherefore, neither shall they bee
sinnes, as they are no debts which
the Creditor hath released, although
he verily be obliged, and hath yet
made no payment. For which cause
he that is *Christ*, as he cannot stand,
that is, be wholly giuen, and studie
to sinne, which onely God imputeth
and accompteth for sinne: so it is
necessarie, that hee endeavour the
further of his will to his power, nei-
ther accompt any thing more pre-
cious, then to compass himselfe to-
tally according to his word. Yet in
the meane while many things ac-
cording to the flesh creepe vpon
him, as that at all times hee must
pray,

pray, *forgive us our debts*, but yet
 by the merit of *Christ*, in whom he
 doth repose all his fiducia, as at last
 be pardoned, so they shall free
 finnes. Whosoever therefore shall
 not doe the will of the Father, that
 is, shall not stodie from his heart the
 performance thereof, (for otherwise
 to doe it is not incidentall to this
 life) hee neither hath knowen the
 Father nor *Christ*, he is not borne of
 God, and as yet wanteth the spirit
 of Gods Children, and so in that re-
 spect shall be an hypocrite, although
 hee call to *Christ*, *Lord*, *Lord*, for
 than in his heart hee doth not ac-
 knowledge the *Lord*, wherein a
 man can call him *Lord*, but out
 of a true faith. All these things
Baronius hath endeavored to
 prove in *Psalm* 1. v. 1. pag. 3. Further
 it is to be observed, that the Prophet
 saith not, *Blessed is he who hath not*
been wicked, a sinner malicious, but
he who hath not had society with them,
hath not followed their counsels, nor
their facts, hath imitated, nor wish
them

them that are blessed, and can live according to Gods Law, the seede of God, and the good spirit doth so preuaile, that they cannot sinne, that is, become peruerse and wicked with the whole heart. Which thing is expresse words *Ioh. 1. 10. 11. 12.* doth vouch for, that they are borne of God. But we dayly sin al, as he confesseth *1. 10.* and not a few likewise are overtaken with euill, doe follow for a time the consultations of the wicked, as happened to *David*, *Pe- am.* and others; whereof the one, to satisfie his pleasure, did admit both adulterie and murder; the other, in desire of his life, was so farre drawne, that hee denied his Sa- uour.

Here by the sentence of *Bucer*, both *David*, and *Peter* are againe placed in the number of them, who although they sinne, yet sinne they not, or are peruerse with the whole heart.

Presently hee addreth touching *Matt. 11.* and the *Thief*, saying;

Manasses King of Iuda may seeme to
 haue sitten in the seat of the wicked
 and wholly in malice to haue con-
 spired with them, then whom none
 of the Kings did euer establish more
 Idolatry against the Lord, or shed
 more innocent blood of the Pro-
 phets. With him happily you may
 combine the Thiefe crucified with
 the Lord *Christ*. Both of them cer-
 tainly were the sonnes of God: o-
 therwise neither could hee pray to
 God from his heart, and obtaine
 pardon of his finnes; neither could
 the other haue attained the in-
 franchment of Paradise. For such as
 are not borne of God, as they under-
 stand nothing of the things of God,
 (which *Paul* affirmeth of them) nei-
 ther can they indeed heare: (which
 thing our Sauiour doth testifie *Ioh.*
8.) so haue they not any abilitie ei-
 ther to seeke or pray for any such
 matter. Therefore both of them were
 ordained to life, and chosen to sal-
 uation, before the creatiō of man-
 kinde; and therefore indeede nei-
 ther

ther of them was wicked, vngodly,
malicious, though they committed
many things wickedly, vngodly, and
maliciously, for that a full and con-
summate contempt of God, and the
loue and solid study of naughtinesse
was neuer in them, although they
had setled their seat with peruerie
wicked men, that is, a resolute course
of life they had determined amongst
them. *Her ill.* But if the Elect yea
euen before they be regenerate, doe
retaine in themselves a certaine seed
of God, and of Pietie, how much
more is it so to be sentenced touch-
ing the Elect now being regenera-
red? If therefore such a seede of
Pietie bee alwaies remant in them,
then do they neuer prostitute them-
selues into any wickednesse with
the whole will, as doe the wicked.

things which
right, and yet doth them not;
the evil, which he would not do
for that he doth (yet he doth)
for that he doth (yet he doth)
of the holie &c. where how
that

The Explanation of the Question, How it cometh to passe, That the same holy man the euill that he willesh not, that hee doth, and in that respect also doth will it; and the good that hee would hee doth not, and in that respect hee also doth let it.



If any man doth not vnderstand, how it falleth out that the same man willesh the things which are right, and yet doth them not; and the euills which hee would not (but lotheth and detesteth) yet he doth: let him reade *Bucer* vpon the place of the Apostle *Rom. 7.* where how that

that can be, he handleth that question most learnedly and deuoutly: and by the examples of *Dauid*, when he committed adulterie; and of *Peter*, when hee denied *Christ*, hee doth manifest the matter before our eyes. The like hee doth *libro controuers.* *Eccles.* in controuers. de *Iustif.* pag. 132.

The summe of *Bucars* answer to this Question is this, even as before we haue briefly related: This therefore commeth to passe, for that in man there is a double will; one, wherein he consenteth to the Law, that it is good; another, which doth that which he detesteth; one, which followeth the knowledge of the Law; another, which followeth the knowledge drawne from our senses. While therefore wee consider the Law of God with a true faith, it cannot but please vs. Wherefore, when this consideration preuaileth, or taketh place in vs, then we necessarily doe hate the euills which the Law forbiddeh, and loue the good things

things which it commandeth. But when our good mind, partly through imbecillitie deriued from originall sione, partly by violent and turbulent lusts of the flesh is secreted from the consideration of that good which the Law proposeth, and is hayled to those things, which flesh effectually suggesteth as pleasant things, (which it without any difficulty soone effecteth) then are wee drawne away from the consent of the Law, and a right will, into the applauding of euill concupiscence: and so farre are we drawne away, as that now we adudge nothing actually good, nor will euill, but only that which the corrupt sense of flesh affecteth. Thus therefore wee will that euill which we doe, not that when wee doe it, then actually and absolutely we will it, for we would not doe it, if in a chanc and simply, wee did will it, but for that we did dissway, deceit, and will the euill article before that our mindes were (as it were) bewitched with the violent desires

desires and furies of the flesh : and now also when wee doe the euill, if we were our owne men, we would detest and reiect it : which thing doth clearely appeare, for that so soone as the heat of the flesh abateth, which doth beset and surprise our mindes, forthwith againe wee doe detest and disproue that euill which we doe.

In the same manner, the good we would wee doe not; not that when wee neglect the good, wee actually will it; but partly for that when we were not drawne away by the violence of the flesh, as it were by strong hand, into the liking of the lusts thereof, the good which the Law proposed we did both approue and loue; partly, for that at the instant, if wee were freed from that fancie of the flesh, which doth inuade vs, that same good would wee in act approue and performe, and when we shall be deliuered we will doe it.

For that therefore there doth remaine

maine

maine (euen when they doe actually sinne) as I may say, habitually, an hatred of sinne, and a loue of good; although in act, besotted with the flesh, they neglect the good and do euill; therefore the Saints are said to doe euill that they would not, and not to doe the good they would; and therefore not to sinne by a full will or plenarie consent.

This is the summe of *Bakers* sentence, in that large & obscure question concerning those (men) regenerate, who haue a more feeble faith, and not so great a portion of the spirit of *Christ*; if now they when they sinne, are not said to sinne with a full will, and totall consent, much lesse those Saints who are replenished with a stronger faith, and haue receiued a more plentiful measure of the spirit: as when the selfe same *Peter*, after he had receiued a most full portion of the Holy Spirit, did sinne, and (as it were) the second time deny *Christ*, by dissembling at Antioch the liberty of the Gospell.

Be.

Because this Question doth likewise pertain to the Philosophers, therefore Aristotle also, as all things else, so also this question he discuteth most learnedly in his *Ethicks* 4d *Nicomachus lib. 7.* by the example of a continent man and incontinent. The comparison also of a Marchant in his ship is evident, who that hee may bee preserved in the tempest, doth cast his wares into the sea: doubtlesse hee doth it in diuers respects, *in vno*, that is, both voluntarily, and involuntarily, or with his will or against his will, looke his traffique. But in holy things I will produce an example from Holy writ, and will compare spirituall things with spirituall, according to the Apostles precept.

The Marriners who carried this Prophet *Ionas* to *Tharsus*, through the horrible tempest being all thereby in perill of their liues, did throwe *Ionas* the Prophet into the sea: and that was that both they and the ship might bee preserved, is the story of

Ionas

Jonas reported. This they did both voluntarily and involuntarily; voluntarily, for if ſimply they had beene vnwilling they had not caſt *Jonas* into the ſea; therefore were they willing to caſt him in: involuntarily, firſt for that before this tempeſt aroſe, they neuer had in purpoſe, nor in thought to deſtroy him; but rather as honeſt men they intended and determined to conuoy him ſafe and ſound to *Tharſus*; then after the tempeſt being riſen, they were not preſently poſſeſſed with a luſt or thought at all, either to caſt down him or any manneſſe, or plunge them into the ſea, but rather ſo farre as by ſtrength they could, they for a time by rowing encountred the waues of the ſea: and the burden of the ſhip they caſt into the ſea to lighten the ſhip; likewise they called vpon God: finally alſo after *Jonas* had ſaid, *Take me and caſt mee into the ſea; and this tempeſt will be a calme; for I know that for my ſake this great ſtorme is come vpon you, and yet for all this the Mariners*

timers would not cast him into the sea; but still by sayling they laboured to bring the ship to shore, but at last being evercome by the greatnes of the tempest they would haue him alone, rather then themselves & ship, to be lost: also after they had thrown him into the sea, they did much con-
dole this fact, and fearing lest God should reuenge it, they offered sacrifice: lastly they cast not *Ionas* into the sea, as they were good men and faithfull mariners, but for in that respect they both loued *Ionas* his life, and detested his ruine, but this fact they did as in self-loue of themselves, and of the ship, more then of *Ionas* onely; and vnlesse that tempest had beene more strong and violent then they could haue resisted, they would neuer haue cast *Ionas* into the sea. All these things considered, there is none who wil not acknowledge and say, That those mariners did not involuntarily cast *Ionas* into the sea, and so the good they would, that is *Ionas* his safety,

they did not, & the euill they would not, that is, *Iudas* his perdition they did. The like is the case of the sons of God. The Saints in this world, and in this mortall flesh, and most corrupt, are as Mariners in the sea, the temptations of the world, the flesh, and the deuill, are the tempests of the sea: *Iudas* is as *Christ* with his word and law: to cast *Iudas* out of the ship into the sea, is (as it were) to cast off, by sinne, *Christ* and his law from vs. The Mariners certainly did cast *Iudas* into the sea; so the Saints sinne, not by casting the law of God from them, that is by transgressing of it, but being willing. But as they by many signes manifested, that they cast *Iudas* into the sea not willingly, that is, not from their desire, and purposely; so doe the Saints declare, that they will not that sinne which yet they commit: first, before the tempest of temptations they had no mind to transgresse Gods law, but rather they hated sinne, and loued the law of God; againe, being as-
 as-
 as-

affailed by temptations, they doe
not forthwith yeeld the hand, they
doe (as it were) with contrary oares,
so much as strength will affoord, re-
sist and withstand; yea by calling
vpon the name of the Lord; and so
long they doe resist, vntill being (as
it were) crushed in peeces, they doe
bow downe vnder the temptation,
which if it were not such and so
great; thāo they Saints were not of-
fensible to resist they wold neuer do
that they would not, but would al-
waies doe that they would. Thirdly,
after the sinne committed, or after
the violence of the sea, that is of
concupiscence, be shated, they doe
lament the fact, and mourne, and
pray forgiveness, and offer the sa-
crifice of repentance, that hee may
pardon it: verily by all those things
which befall to the Saints both be-
fore, in, and after the temptation,
and sinne committed, it abundantly
appeareth, how the Saints in sinning
both will and will sinne, and doe the
euill they would not, and doe not the

good they would. And therefore it cannot be said of them, that they do sin as the wicked do, with a full will.

That which I haue illustrated by the comparison of the Mariners, is declared by the example of *Peter* and *Judas*. Before the time it was not in *Peters* heart to deny *Christ*, but rather on the contrary hee followed *Christ*, and detested both the offences and enemies of *Christ*, as that indeed hee was rather ready to die, then to deny *Christ*; and therefore hee said, *though all shall denie thee, yet I will neuer denie thee*; Such also is the purpose of the Godly before they sin; *scilicet*, when as they are not their owne men, and are not violently carried with violent temptations, as it were, out of themselves, crossely into absurdities. But the mind of *Judas* was not such as of *Peter*, but rather of a long time with a quiet mind hee had practised officiously theft, by defrauding *Christ* and his Apostles of their money, as *Iob* 1. doth testifie, *that he was a thiefe*, and therefore

therefore of long, and with a settled mind he had deliberated with himself, how he might with gaine, and without tumult, betray *Christ* into his enemies hands. Such like are the minds of the wicked: they alwaies meritate euill, according to the prouerbe, *guen in their cold blood.*

But in the heat of temptation, *Peter*, though through the excessive force of the feare of death, which he did perceiue as imminent ypon him, for the free confession of *Christ*, is not recorded to haue resisted or encountered with the temptation, yet out of the quality of these three denials of his it may easily be collected, That at the beginning hee did some-what in minde with-stand; for that hee did not directly in the entrance denie, but dissemble by his cold answering (the Damsell, saying, *And thou also wast with Iesus of Galilee.*) *I know not what thou saiest.* For after that the tempest increased, the next turne hee denied with an oath, directly renouncing *Christ* and saying,

saying, *I know not the man*. But at the third tyme, when the blast of temptation was most vehement, hee did not onely dissemble, neither onely deny with an oath, but also euen deuoting himselfe to execrations, he accursed, and (as *Marke* saith) anathematized himself. But *Judas* from that time of his first temptation touching the betraying of *Christ*, was alwaies of the same minde; neither did sodainely fall into temptation, as *Peter*; but with long deliberation he did seeke opportunities of betraying him into their hands. So doe all wicked men; they doe not fall into temptation vpon the sodaine, but they hunt and seeke for them. But the Godly are quite contrary.

And after the offence committed *Peter* presently was so penitent for his fact, that hee wept bitterly for his sinne. So do also the Godly. But *Judas* although hee came to the Priests, and restoring the money, said; *I haue sinned in betraying innocent blood*.

blood; yet do we not read that hee lamented, and truly sorrowed for his offence committed. Wherefore in that he hanged himselfe, hee did not so from sorrow for sinne, but for that he saw that his life should bee with perpetuall infamie, for the betraying his maister, specially for so small a summe of money. So the wicked do sometime grieve, for their sinne, but not properly for the sinne it selfe, but either for shame, or for punishment temporall or eternall; wherein they see they are fallen; wherefore the wicked do not declare by such repentances that they hate the evil which they have committed, but only the punishment wherunto they are liable; but contrariwise the Saints do indeed detest the finnes committed, and hate them. Who in these two Apostles, cannot see what difference there is betweene the finnes of the wicked and the godly, between the willes of one and other in their finnes?

And

And that which I speak of all the Saints that it may be more clearly apparant in the example of Peter, I wil cite a place out of Bernardus *de libero arbitrio*. Col. 1593 in which place with exceeding elegancie and pietie he doth explaine this selfe same Question which I doe entreat of, concerning that will wherewith the Saints doe sinne, by the very example of Peter produced. *Sed videmus, &c.* But let us see (saith he) touching such who in word compulsorily do deny the faith, through feare of paine and death, least happily according to this assertiō, either it fall out to be no fault that they do deny in word onely, or that the will could be coacted to offend; as that a man should will that which is appeareth he nilled; and so free will should be extinct, which because it was impossible (for that he could not will and nill the same thing in one instant) the Question ariseth, How to them that in no case wil no euill, euill ought to be imputed? For this

is not of like quality with originall
 finne, wherein not onely hee who
 consenteth not but also euen he that
 is ignorant is another way hanckled
 not being as yet renewed by bap-
 tisme. For example: let *Peter* the A-
 postle come into the rank, for he see-
 med to deny the truth against his wil
 for either he must haue dyed or de-
 nied: fearing to dye he denyed, he
 nilled to denye, but more to dye;
 therefore against his will, but yet he
 denyed to auoid death: but if with
 tongue and not with will, the man
 was inforced to speak that he nilled,
 yet not to will otherwise then hee
 willed; the tongue was mooued a-
 gainst the will, but was the will also
 altered? for what willed he? verily
 to bee (as he was) the disciple of
Christ. What spake he? *I knew not*
the man. Why so? he was willing to
 scape death. But what offence was
 that? we doe vnderstand two willes
 in the Apostle; one, whereby hee
 would not dye, altogether yncul-
 pable; another, euen much commen-
 dable,

Sap. I.

Mat. 26.

dable, wherein hee took his delight
 that hee was a Christian. Wherof
 then shall hee be culpable? in this
 respect, for that he would rather lie,
 then die. This will verry deserved
 reprehension, that he willed rather
 to save the life of the body then of
 the soule. *The words which he spake
 kepte alyke his heart and soule;* therefore
 he both sinned, & not without con-
 sciousness of his owne willy both weakly
 and wofull, and yet most free. But
 hee sinned not in contempt or con-
 tempt of Christ, but in too much love
 of himselfe: neither did that sodaine
 feare enforce his will into that per-
 uerse love of himselfe but con-
 vinced it to be so. Even then (doubt-
 lesse) he was such, but hee know-
 it not, when he heard from him, from
 whom he could not conceale him-
 selfe, *Before the Cocke crowe twice hee
 shal deny me thrise.* Therefore that
 debility of will was manifested
 (through that piercing feare) not
 procreated; he made it knowne how
 much he loved himselfe, and how
 much

much *Christ* knowne (I say), not to
Christ, but to *Peter*; for *Christ* knew
 even before what was in man, Ther-
 fore in that respect he loved *Christ*,
 his will did vitally endure violence,
 which cannot be denied, so that he
 spake against himselfe; but in that
 respect he loved himselfe, Doubt-
 lesse hee consented voluntarily, so
 that hee spake for himselfe. If hee
 had not loved *Christ*, he would not
 have denied involuntarily; but if he
 had not loved himselfe more, hee
 would not at all have denied him, ther-
 fore it is to bee granted, That the
 man by compulsion though hee did
 not alter his owne will, yet did hee
 conceale it; heeing compelled (I
 say) not to revolt from the love of
 God, but in some degree so yeeld
 to selfe-love. What then if per-
 chance the former assertion is total-
 ly dissolved, touching the liberie
 of the will: for that the will is found
 libronous to compulsion? so it is
 clearly; but yet so, as if the condi-
 tion is from another, not from it selfe:

part

but

But if it selfe compelled and compelling did enforce it selfe, it seemeth there to loose libertie, where it found it: that is, it did suffer that force from it selfe, which it did violently offer vnto it selfe. Moreover, that which it suffered from it selfe, was from the will; that which was from the will, was not of necessity, but voluntary, and if voluntary, then free. Finally whose own will did enforce to deny, was enforced because he would; nay he was not enforced, but consenting, and not to the power of another, but his owne will; that is, that will, whereby he might by all means escape death: otherwise, how could the voice of a Damself haue compelled a holy tongue to frame such heynous words, if the will, as Lady, had not consented to the tongue. To conclude, when afterward he tempered himselfe in his selfe-love, and (as durie was) began to loue Christ with all his heart, all his soule, all his strength; now the will could not at all bee drawne either

ther by threats or punishments, to
yeld the tongue as weapons of vn-
righteousnes; but rather boldly ap-
plying himselfe to the truth, he said:
It is easier for vs to be of G^d, then men.
There is indeed a double compulsi-
on, in that we are coacted to suffer,
or doe, something against our will:
whercof the Passive (for so it is
rightly termed) may sometime bee
without voluntary consent of the
Patient, but neuer the Active. Whe-
refo, the euill that is done against
vs, or of vs, is not to be imputed vn-
to vs if vnwilling. But that which is
done, and of our selues, is not with-
out some fault of the will. Wee are
conuincied to will, which would not
come to passe, if wee were nilling.
Therefore, there is also an Active
compulsion, but without excuse, for
that it is voluntarie; A christian was
enforced to deny Christ, and yet
lamenting, but not yet but as wil-
ling. These things, *Bernard.*

These things I haue more fully
dilated by Explication, that my
Lords

Ad. 5.
Compul-
sion is of two
sorts.

Lords may better conceiue, by what
meanes it falleth out, That the
Saints are said both to will and do
the sinne they commit: and therefore
it can by no meanes bee said, that
Peter and other godly men, when
they offend, to haue sinned, not
sinne by a total and plenary will
for that other wise there could bee
no difference put betweene the sin
of the godly and the godly will
from their will: and so as we sin
godly as vngodly should find of
purposed malice at all times. Therefore
I doe confesse that the Saints, when
they sinne with consent, that they
offend indeede not of a will in in-
pence, but definite and certaine, for
that absolutely their will is to sinne:
and if they willed not, they sinned
not. And in this behalfe their sinnes
are grieuous, neither by mee ex-
tenuated. But my labour is this, that
it cannot bee said, That they sinne
with a full and total will; for that
in them there is a double man; and
for other reasons, and authorities by

mee alledged, both of Scriptures
and Fathers.

QUEST. 3.

*Of the qualitie of the finnes of
the Saints.*

QUOT of the second
Question ariseth the
third, which is, Whe-
ther the Saints may
fall into sinne (as
Paul speaketh) *reigning*, or the sin
against the conscience, as it is called?
But that we may clearly vnderstand
what sinne is meant in this contro-
uerſie, wee must take notice, that
there are three sorts of finnes, as the
Apostle insinuateth *Rom. 6.* when he
saith, *Therefore let not sinne reigne
in your mortall bodies, that yee should
obey it in the lusts thereof.*

The first, is the sinne of Nature, the
root & fountaine of all other finnes,
which is termed Originall: and this
is signified by an excellencie of
speech, by the name of *Sinne*.

P

The

The next, are the concupiscences of this sinne, rising vp euen against our wils; as lewd desires, and vicious affections to sinne, which neuer cease in this life to molest vs. This kinde is intimated by the name of *Concupiscence*.

The third, is in plaine termes Actual sinne, when indeed wee obey that sinne of Nature in pursuing the lusts thereof; whether it bee done by consent onely, or also by word or deede. This is signified by the word of *Obeying*,

The first is meere Originall; the second partly originall, partly actual; the third rotally actual. Of the first two there is no controuersie, whether they be in the Saints or no. The Question is onely of the third. But for so much as there bee also many sorts of this, it likewise is to bee distinguished, that wee may better perceiue whereof this controuersie is intended.

The third sinne therefore, which is then done when we obey original
sinne

sinne in yeelding to the lusts thereof, is so voluntarie, as that if it were not voluntarie it should not bee sinne, as *Augustine* in many places obserueth. For no man could obey Original sinne in perfecting the concupiscences thereof, but that he is willing. Therefore it is alwaies voluntarie.

Moreouer, men obey that naturall and inhabiting sinne, after a double, and that also a differing maner. Some are obedient, and (that) willing, yet not with a full will, or plenary consent, or with the whole heart, but as it were captiues to a Tyrant. And this befalleth them; who either of ignorance or infirmities doe obey sinne; Of ignorance, for that either simply they know not that they doe euill, and such in no case are said to sinne against conscience; or if they know (*in Thesi*) in generally, they doe not consider (*in Hypothesi*) in particular, or if they do consider, they doe it very coldly; the violence of concupiscence auer-

ring their mindes from Gods Law;
 And of infirmitie, for that by the
 violence and force of sinne either
 presently smitten and quelled; they
 voluntarily yeeld themselves; which
 after a short resistance to the con-
 trarie; at last euicted they giue place
 a time. Wherefore these first (sort)
 obey sinne willingly, but not with
 a full will and totall consent; for
 they doe not loue sinne: these may
 be said to sinne against their consci-
 ence, but not properly; for they o-
 bey sinne wittingly and willingly:
 but yet neither vpon perfect know-
 ledge, nor intentiue cogitation of
 that which they doe, nor with full
 will, and full consent, as a little be-
 fore is declared. Others obey with
 the whole will, full consent, & whole
 heart, and all their might: and these
 are such as doe offend of purposed
 malice, or with studie, and from the
 heart. They (properly) sinne against
 the conscience: for they know that
 they doe contrarie to the Law of
 God, and (that) with contempt:
 and

and they obey sinne with such a willing minde, as that they loue it, and would, if they might with impunitie, be perpetually seruiceable therunto. Therefore this is called euen that *reigning* sinne: for that while we doe loue the concupiscences of the sinne of Nature, and doe from the heart fulfill them, we doe bring to passe effectuely, that it *reigneth* in our hearts,

Therefore there be two sorts of Actuall finnes, drawne from the two different manners of willing; one, which is so voluntarie as that it is also partly involuntary, of which kinde of Actions *Aristotle* treateth in his Ethicks, which indeed is not committed with plenarie consent, as is expounded before. This likewise I grant befalleth the Saints: for thus sometime they sinne, as *David* and *Peter*; therefore of this (as is said before) there is no controuersie. Neither is it controuerted, Whether by this sinne the Saints are obliged with a new guilt, by the committing

ting thereof, and so also haue need of new remission of this new sinne? for none of vs doe deny it.

Another sort is so vnvoluntarie; that in no respect it is involuntary; for which cause it is called *the sinne* (properly) *against the conscience*; that is to say plenarie, and vterly wasting the conscience; and therefore euen *reigning*. Therefore the difference betweene vs is, concerning that other kinde of aduall sinne. For our Aduersaries doe vouch, That the Saints (as *Peter*) do offend with the whole will, and with all their heart, and so (properly) against the conscience. And for that such sinne cannot in any wise consist with faith; therefore hence they conclude, That the Saints may loose faith totally. But contrariwise I doe deny, that this kind of sinne can befall the Elect, being sanctified and regenerate: and so consequently I deny, That the Elect sanctified can vterly fall from faith and wholly loose the Holy Spirit.

And

And why I should deny that this kinde of sinne can befall the Saints, I am induced by these reasons and testimonies. For how can Sinne *reigne*, and by Sinne *Satan*, where Iustice and *Christ* reigneth? And how can Faith *reigne* there, and by Faith *Christ*, where Sinne and *Satan* reigneth? The Parable of *Christ* is famous: When the strong man keepeth his Tower, it cannot bee invaded of the enemie, vnlesse hee bee stronger then the Owner of the Tower, & doe expell him from it. Now *Christ* is stronger then *Satan*; therefore *Christ* doth often banish *Satan* out of his Kingdome, and there doth *reigne* himselfe. And *Satan*, though hee doe often besiege the Cities of *Christ*, (that is, the Elect) yet can he not surprise them, and by electing *Christ* the King there *reigne* himselfe; for hee is not stronger then *Christ*. Therefore is it vtterly impossible, That Sinne should (properly) *reigne*, and get dominion in the Elect.

3 Sinne in his dominion (or reigning Sinne) is that, to whose concupiscences, as to the Kings mandates, Men without any resistance, with heart and with full and cheerefull will, obey, and are alwaies obsequious with readinesse, according to that of the Apostle *Rm. 6. Let not therefore Sinne reigne in your mortall body, to obey the lusts thereof.*

As touching the Saints, first, before *Satan* and Sinne doe make any assault against them, in them there is no purpose to obey or serue Sinne for they hate it with perpetuall hatred. Againe, in the assault and incursion of Sinne, striving to draw them to the obedience therof, they, so farre as strength will worke, doe resist & encounter against it; though sometime they are wounded and fall downe buffered: but this cometh vpon them against their wils. Finally, after this, by imbecillitie sometimes beeing surprized, they doe obey sinne a fresh, they doe by the force of the Spirit thereunto
for.

fortified, redintegrate the battell against Sinne, as against a Capitall and perpetuall enemye, and doe continue this combate vnto the end of their daies. *Gal. 5.* How therefore can it be said, that Sinne reigneth in the Saints, or that the Saints doe obey Sinne, as their King, to fulfill the lusts thereof?

Iohn in his Canonick Epistle doth specially labour in this, That it cannot be, that such as are truly sanctified and borne of GOD, should commit such finnes, which are called sometimes *finnes waisting the conscience*; sometimes, *finnes vnto death*; sometimes *reigning*; and therefore that they are lyers, who boast themselves to be the sonnes of God, & to acknowledge God, when yet in the meane while they sin in security, hate their brethren, and doe not endeavour to obserue Gods Law: and therefore that they onely are Saints, and borne of God, who study to avoyd sinne, and keepe the Law of God. *cap. 2.* He that saith that
be

Psal. 41.

he knoweth God; and doth not keep his commandments, is a liar, and the truth is not in him. And Gods precepts are specially obserued, when they are laid vp firmly in the heart, and beloued. So saith David; *In the volume of thy booke is it writtē of me, that I should doe thy will, O Lord: I am content to doe it, yea thy law is in the midst of my heart: scilicet, I haue it there written and ingrauen.* If the Saints haue the Law so fixed in their hearts, how then therefore should sin reigne in their hearts? cap. 3. *Every one who abideth in him sinneth not, and every one that sinneth hath not seene him, nor knowne him: againe, hee that doth sin is of the diuel, because the diuel sinneth from the beginning.* Hereof it is apparant, of what sort of finnes the Apostle speaketh, when he saith, *He that doth sinne is not borne of God, but is of the diuell,* that is, of such as are like to the sinne of Satan the Father of all the wicked. And of what quality is the sinne of the diuell? sinne committed of purposed malice: sinne reigning,

signing, and perpetuall. For the
 Duell *finned from the beginning*, that
 is to say, from the beginning vnto
 this present houre he doth continu-
 ally sinne, and adhere vnto sinne.
 Wherefore it cannot be, that such as
 are truly borne of God, should com-
 mit finnes of such qualitie, that is de-
 uilish, and persist in them: therefore
 he addeth, saying; *All that are borne
 of God, sinne not, because he seeth abidi-
 ng in him*, neither can he sinne, be-
 cause he is borne of God.

*Aliud est
 proycere se
 in lutum, ut
 sues; aliud,
 labi in luti
 ut solent
 mundicie
 studiosi,
 Zanchius.*

4

This also is the doctrine not on-
 ly of the Godly Fathers, nor onely
 of *Luther* and *Bucer*, but also, of all
 Protestants. For such things as were
 defended in the disputation at Ra-
 tisbone, were defended in the name
 of all the Protestants. And therein
 many pages this doctrine is pressed
 and defended, That such haue not
 true faith as doe commit finnes was-
 ting the conscience: And contrari-
 wise, they that are truly faithfull
 do not entertaine these finnes, much
 lesse persist in them; for that the na-
 ture

ture of true faith cannot endure such
finnes, page. 241. Sinne (say the
against the conscience, or (as *Augu-*
stine speaketh) warring the consci-
ence true faith cannot tolerate to be
with it; neither doth hee ever con-
tinue in such a sinne, who liueth by
a true and justifying faith. But page
243. they doe first demonstrate, that
the faith of them who doe adhere
to such sins against the conscience
is no true sayth, but a vaine opi-
nion.

Then of such as are endued with a true faith thus they say; yet touching faith, whereby a iust man liueth, the case is otherwise: for they that haue that faith, are the sonnes of God, and them the Holy Spirit leadeth to holy and rightfull thinges, as that the things contrary wittingly and in vnderstanding they doe not, much lesse perseuer in them, although they doe some time, and sime of the imbecillity of the flesh, and not of fayth; but not finnes wasting the conscience, or such as exclude

PRE

presently from the Kingdome of God.

In this place they verifie foure things, of such as are true Saints, and the true sonnes of God, of whome is this our Question.

One is, That they are guided by the Holy Spirit to doe those things which are holy and rightfull. The next, that they are so led by the Holy Spirit to such things as are holy, as that witting and with vnderstanding they doe not the contrary. The third, That if the Saints doe not admit such finnes as wast the conscience, much lesse therefore doe they perseuer therein. The fourth, That yet oftentimes through infirmity of the flesh they doe admit somethings which are not of faith, and so doe sinne. And they speake of a ctuall finnes the selfe-same thing they doe signifie by the word of acting sinne. Therefore although the Saints doe often sinne even actually, and with some consent, by frailty of the flesh, as besell David and Peter who did sinne

1

2

3

4

finne of infirmity, as we haue before
 proued euen by *Luthers* testimony,
 yet vpon them neuer fall the reig-
 ning finnes, which properly are cal-
 led, by the Protestants, finnes against
 the conscience, and wasting the
 conscience. And this doctrine they
 confirme by the Scriptures, and
 chiefly by this Syllogisme taken
 from Saint *Iohn*: *Hee that truly be-
 leueth, that the Lord Iesus is the
 Christ, is borne of God. i. Ioh. 5. But he
 that is borne of God, sinneth not, nei-
 ther can sinne. i. Ioh. 3.* Therefore he
 that truly beleueth, he cannot sin,
 that is, the sinne wasting the consci-
 ence, much lesse possist in it. These
 things are in that place word for
 word.

Neither did I euer teach other-
 wise. And indeed when I did inter-
 pret the Epistle of Saint *Iohn*, both in
 the Argument of the Epistles, and in
 explication of the second Chapter, I
 confirmed at large the same doc-
 trine. Let my *Praelections* bee read,
 specially vpon these wordes of the
 second

second Chapter, *Hee that saith hee knoweth God, and keepeth not his commandments, is a lier.* Wherefore, it appeareth what indignity to such men as professe *Christ* this voice did bring, which my aduersaries bruited abroad fasely against mee, perswading many, as also left in writing, *scilicet*, That I should teach, That the Saints, although they doe sinne against conscience, and liue wickedly, and perseuer in their sinnes, yet that they do not loose faith: whereas I did alwaies teach the contrarie according to the Scriptures, That such as commit such things, and perseuere therein, not to be Saints, neither at any time to haue had a true faith, but to be the sonnes of the Diuell. For these sinnes cannot befall the Saints; who though sometime they doe sinne, and that with some consent, yet not plenarie: yet notwithstanding neuer of set malice, nor of contempt of Gods Law; and therefore doe they not sinne (properly) against the Conscience,

as is abundantly explained before.

QUEST. IIII.

Whether the Saints doe perseuere in Sinne?

FOR hence it easily appeareth, what I thinke, and what is to be holden concerning the fourth Question which is controuerted betweene vs, *scilicet*, Whether any of the Saints, being iustified and regenerate, doe perseuere in their finnes to the end, and perish in them? For a certaine Diuine doth affirme, and endeuoreth to defend this: And I deny, and doe contend, That this doctrine is repugnant to Holy Writ, and overturneth the whole course of the Gospell. For how can this be

a concordance, how that belongeth in
me, hath everlasting life? how can it
be everlasting, if he fall into eter-
nall destruction? how likewise shall
that chaine of the Apostle continue
inviolable? Rom. 8. Those whom hee
hath Predestinate hee hath called,
(scilicet of purpose) and whom he hath
called, them also he hath iustified, if
that the iustified can outrageouslie
continue in sinne vnto the last
breath of their life, and runne head-
long into eternall destruction: A-
gaine, if sinne reigning cannot be-
fall the Saints, as is before manife-
sted, how can they perseuere
therein? Therefore the Protestants
in their Disputation at Ratisbone,
did more truely put downe in wri-
ting, as we haue seene in the places
before related, That the Saints, and
they who are endued with a true
faith, and liue thereby, although
they fall of frailetie, yet doe they
not commit sinnes washing the con-
science, much lesse doe they per-
seuere therein. Better also writ Lu-
ther,

ther in Gal. 5. 17. 22. If they do not
 repent; but going on in obstinacie
 doe perfect the desires of the flesh;
 it is an infallible signe, that fraud is
 in their heart; that is, that they are
 not truly sanctified, but Hypocrites.
 Besides, hee that obeyeth the flesh,
 and goeth on in security to perfect
 the lusts thereof; let him know that
 he doth not belong to Christ: and
 howsoever hee adorne himselfe to
 the highest degree with the name
 of a Christian; yet doth he deceive
 himselfe. For they that are Christ
 have crucified the flesh; with the
 vices and lusts thereof. Luther in
 these words teacheth; That it is
 impossible; that such as are truly
 Christ; and Saints, should persevere
 in their finnes, and proceed in pra-
 ctising the lusts thereof: for that
 may be found that do continue, they
 doe give open testimonie that they
 are Hypocrites, and in no wise per-
 taine unto Christ.

QUEST. V.

*Whether the Saints do persist
unto the end in faith once
giuen?*

HIS is the state of
the Question; Whe-
ther the Elect, after
they be once endued
with true faith, and
truly iustified, regenerate, and in-
grafted into Christ, can againe vt-
terly fall away from faith and from
Christ? Neither did I put in this
Question this Particle (*although
they shew against conscience and line-
wickedly*) as I was vtterly tradu-
ced: for I was not ignorant, that
this Clause would make the Quest-
ion *in vain*, that is, not question-
able; for that it is impossible for one

to be in *Christ*, and to live wickedly, that is, to walk according to the flesh.

Therefore in the Schooles I answered to the question to this effect, as may bee scene in my Pralections of Perserverance, That the Saints who by the bond not onely of eternal Election, but also of the Spirit of *Christ*, and of true faith, are coupled to *Christ*, and so have been once ingrafted into the bodie of *Christ*; which is the Church of the Saints, will perpetually perservere in *Christ*, and in faith, neither can they againe vterly fall away from faith; At that not from their owne strength and merits, but partly for the promise of God, partly for the prayer and intercession of *Christ*; the spirit of *Christ* preserving faith in them.

All this doctrine they condemned and impugned, as new and Hæreticall, but yet mine accusers have not casied it. For although both my self in my Pralections, and other my writings, I did so plentifully prove

proue it, as also other Vniuersities
and Churches, and other great men
in Germanie confirmed the same;
because notwithstanding yee my
Lords did enioine me, that I should
exhibite vnto you my Confession,
and the same confirmed by some
testimonies, touching this point,
therefore I will not hold it burde-
nous to establish the same doctrine
again, even by other testimonies
both of Scriptures and Fathers, both
of our Doctors, as also of your
owne Confessions, so as it be not
griuous to you to read them with
attention, and examine them with
diligence.

Testi.

Testimonies out of the
Scriptures.

Esaï. 59. I (saith the Lord) will
make this my Couenant
with them; My spirit that is
vpō thee, & my word which
I haue put in thy mouth, shal
neuer depart from thy
mouth, nor from the mouth
of thy seed, nor from the
mouth of thy seedes seede
(saith the Lord) from this
time forth for euermore.

Rom. II.

THIS is a promise, and
not a precept, as be-
fore is declared: And
that in this Prophecie
is promised the gift of
perseuerance, elsewhere I haue pro-
ued

ued abundantly, Therefore to avoid repetitions, I remit the Reader to those things which we haue spoken for the interpretation of this place cap. 4. of Perseuerance.

A place not vnlike to this we haue Jer. 31. Behold the daies shall come (saith the Lord) I will make a new covenant with the house of Israel and Iude, not according to the covenant which I made with their fathers, at what time I tooke them by the hand and brought them out of the land of Aegypt: which my Covenant they made frustrate, and I declared my selfe to be their Lord, saith the Lord: And this is the Covenant that I will make with the house of Israel after those daies saith the Lord: I will plant my Law into thei inward parts, and write it vpon their heart, and I will be their God, and they shall be my people: neither shall any hear after, each his neighbour, or a man his brother, saying: Know ye the Lord: but all shall know me from the least to the greatest, saith the Lord: because I will be mercifull to their

their finnes, and remember their iniquities no more. Out of this place likewise I did most manifestly confirme my sentence to the Lördes. But for that this prophesie also was fully by me explained in the former Booke cap. 4. d. *perseuerantia Sancto-*rum; therefore least I should re-act a thing already acted, I send the reader thither: with this addition only of thinges which were not there explained.

Because hee saith not, *I wil make another Couenant*, but absolutely, *I wil make my Couenant*, to wit, the same that your fathers frustrated: neither saith he, *I wil write another Law*, but simply, *my Law*, scilicet the same which your fathers transgressed: Therefore the old and new Testament, as concerning the substance, the Prophet teacheth to bee one and the same.

Yet to be different one frö the other touching the manner of dispensation of the one and the other, partly for that he saith, *I wil make my Co-*

must not according to (or after) that
Covenant, that is, after the same
manner; 2. partly, for that he saith,
I will write the Law in their hearts; as
if he should say, whereas before I
had written it in Tables of stone.

3

For that he opposeth the new man
to the old; and therefore hee saith
that *this was made frustrate of the
people*, because they observed not
the law: and therefore they did not
observe it, because they had it not
written in their heartes; therefore
the new should bee everlasting, for
that the Law written in their hearts
should be loved of the new people
and therefore kept; therefore the
study of observing the Law, to bee
perpetuall in the regenerate, and so
faith in Christ to be perpetual which
is the maine poynt of the Law.

For that he saith *I will write in their
heartes*, it is in sense as if he had said,
I will effect that my law shal be firmly
fixed in their hearts; they shall
take continuall delight therein, and
therein shal meditate day and night.

And

And so every iust & godly man doth say with *David*, *Thy law is in the midst of my heart*; that is fixed & imprinted, & therevpon I am affected with a continual study of the obseruation therof. For that which is written in the hart is perpetuall & can neuer be blotted out. So doth the Apostle speake of the Law of nature written in their hearts, saying; *The Gentiles who are without the Law (of Moses written in Tables) doe shew that they haue the worke of the Law written in their hearts, their conscience testifying with them.* By which phrase of speech the apostle doth signifie, that the Law of nature which was written in al men, euen the Gentiles by God could neuer be vterly rased out of the harts & minds of men; yea after sinne (came it) but that as yet continually men do feele the accusation thereof in their consciences. Therefore this manner of speech doth signifie; That thinges written by God in the heart are perpetuall and can neuer be blotted out. The

same

same thing the same Apostle purposed to signifie 2. Cor. 3. when he termeth them *his*, and the Epistle of Christ, written by the spirit of God, in the fleshy Tables of the heart: They were the Epistle of Christ, for that he by his spirit properly had ingrauen that Law (whereof Ieremy speaketh) in their heartes: They were likewise the Epistle, of Paul, for that Christ did vse Pauls labour, thereby to write the Gospel in them. Therefore he calleth them his Epistle written in the Tables of the heart, that he might intimate thereby, that they were his glory (both) living and perpetuall.

Because out of this inscription of the Law in their hearts two things were consequent; And I wil be their God, and they shall bee my people; another, And they shall all know mee. Therefore as that inscription of the Law is perpetually permanent; so it likewise signifieth, That God will perpetually be our God, and wee shall continually abide his people, and

and that wee shall perpetually acknowledge God: for he is acknowledged by faith retaining the word of God. Therefore in whose hearts the Law of God is ingrauen, the Prophet did signifie, that they cannot fall from grace, and vntuly make shipwrack of Faith.

Addewithall, that with these things is conioined the perpetuall forgiveness of finnes, whereby it commeth to passe, that through daily offences the regenerate doe not desist, both to know the Lord, and to be his people, and to retaine the Law firmly, fixed in their hearts: for he presently addeth as the cause of the former things, saying; *because I will be mercifull to their iniquities.* Therefore by this Prophecie hee doth excellently confirme the perseuerance of the Saints.

Neither is here any matter of exception, That the Couenant is firme and æternall, on Gods behalfe, for that there is no let in him why wee doe not abide in the Couenant, or
that

that the Law doth not remain written in our hearts for ever; but that the fault lieth in vs: that it abideth not firme, for that the Law is not fixed permanently in vs; for by the same reason also the Covenant contracted with the Israelites, on Gods part was everlasting, but by the peoples default it was made frustrate. *They (saith he) did make it frustrate.* But if the same may be said of the second, what new thing doth God promise by *Jeremie*? Therefore unless we will oppugne so cleare a word of God, it must be granted, That the Elect, with whom this new Covenant is made; after that the Law of the Lord, and faith of the Gospell, be once by the Holy Spirit written in their hearts, can never fall from this Covenant, neither the Law and faith bee utterly abolished out of their hearts. For the sinnes wherinto they fall by infirmity, God (as he saith here) doth neuer impute unto them. *And he saith also, I will put my feare into their hearts,*

give unto him, shall not thirst for ever;
 but: be water that I shall give, shall be
 made in him a fountaine of water flow-
 ing upwards unto life everlasting. By
 the name of water to be vnderstood
 the Holy Spirit, all both old & new
 Interpreters doe acknowledge; ac-
 cording to the interpretation Ioh. 7.
 vpon the voice of *Christ*. *Heu that*
beleueth in mee, out of his belly shall
flow riuers of water of life. This hee
 speake of the Spirit which they should re-
 ceine that beleued in him. Thus the
 Apostle. Now to drinke of this wa-
 ter, is by faith in *Christ* to bee made
 partakers of the Holy Spirit: but to
 become, or bee made a fountaine of
 liuing water, to spring in any, is for
 the Holy Spirit, vncessantly like a
 fountaine perpetually flowing, to
 bee inhabitant to worke in a man.
 And *Christ* verily doth promise this
 euer flowing fountaine to such, as
 with a liuely faith doe beleene in
 him. Therefore whosoever doe be-
 leeu in *Christ* by a liuely faith,
 those also haue attained this foun-
 taine

taine of the Holy Spirit, perpetually running, that is, the gift of Perseuerance.

Bucer likewise doth thus interpret this place pag. 644. It is certaine (saith he) that this water is the holy Spirit: Therefore now if hee that drinketh of this holy Spirit, can neuer thirst againe, it is a cleare case, that hee to whom once this Holy Spirit is granted, to whom once it is given to belecue, can neuer fall away from the grace of God. For as hee can neuer thirst, who hath a fountaine in his belly continually flowing, and thereof drinling; so he cannot but bee replenished with whom is present the Holy Spirit of the Lord, and the Spirit of his children. This is the fountaine which doth flow vp vnto life, that is, which doth afford life eternall. It supplieth the knowledge of God, and continuall fruition; and for eternitie of his goodnesse. From hence is *Pauls* gloriation, *That nothing, high or low, can separate vs from the loue*

of

R

of

of G O D. Rom. 8. These things
Buter. *being and of that, guidance*

So also *Brentius* did interpret this place, of the gift of Perseuerance. This (saith hee) is the comparison of two waters, out of which *Christ* doth manifestly signifie vnto the women, That his promise is not of terrestriall, but of celestiaall water which bringeth to man saluation, not transitory and mutable, but spirituall and immortall. These things *Brentius*. Therefore whosoever doth once drinke of this water celestiaall, hath attained saluation, not mutable but sempiternall. but *guidance*

3

John. 8. *If ye shall abide in my word, then shall ye be verily my disciples.* Therefore such as are true disciples of *Christ*, abide in the word of *Christ*, that is, perseuer in his faith and word. For as these two are liable to a mutuall conuersion, such as doe not abide in the word of *Christ*, are not true disciples of *Christ*, and such are not true disciples of *Christ*, as do not abide in the word of *Christ*: so also

also these two are conuertible; they that abide in the word of *Christ*, are true disciples of *Christ*; and they that are true disciples of *Christ*, those abide, that is, perseuere in the word of *Christ*.

4

Heb. 3. But *Chr.* as the sonne is ruler in the house, whose house wee are, if we do retaine firme our fiducy, & that hope whereof we doe glory, vnto the end. Not onely the whole Church vniuersallie is called the house of *Christ*, but also euerie faithfull one. And *Matthew*, 12. Not onely the whole Synagogue was meant by the name of the house cleane swept, into which did enter the seuen Spirits worse then the former; but also by that name was signified euery hypocrite and temporizer. Therefore of these wordes of the Apostle are collected these two combining conversions; the first: they that doe retaine firme faith & hope in *Christ*, vnto the end, are the house of *Christ*, and they that are the house of *Christ*, doe retaine firme faith and hope in *Christ* vnto

the end. The second: they who doe not retaine firme faith and hope vnto the end, are not the house of *Christ*; and, they that are not the house of *Christ*, such doe not retaine faith and hope vnto the end. Now all the Elect and Saints, (of whome is the Question) are the house of *Christ*, for I speake of them in whose hearts *Christ* dwelleth by faith: therefore al the Elect now sanctified, in whome *Christ* truely dwelleth, and therefore which are made the house of God, doe retaine faith and hope vnto the end. Wherefore, they cannot vterlic fall from *Christ* and faith.

5
Iohn. 6. 17.

Iohn. 10. The Lord saith of his sheepe, *I doe giue vnto them life eternall, neither shall they perish for euer, neither shall any man take them out of my hand.* These words are declaratorie, first, that his wil is, that the sheepe giuen to him of his father shall not bee taken out of his hands; secondly hee declareth that this his will is accomplished: that both the father which

which giueth, and hee which recei-
ueth, are stronger then all creatures.
Therefore it is a necessary conse-
quent, that after the Elect be once
giuen into the hands of *Christ* by
faith, they cannot after be taken out
of his hands; and (that) neither for
euer, nor for a time. For therevpon
it would follow, that the Father and
Christ should bee more infirme, and
weake (at least) for a time, then hee
who should violentlie take such
sheepe out of his hands for a time.
But this is blasphemie: for hee saith
absolutely, Himselfe, and the Father
which gaue, is mightier, to wit at all
times, and alwaies, then al creatures.
Therefore in no case can it be, that
the Elect, after they be once giuen
by faith into the sauing hand of
Christ, should bee taken out of his
hand, or vtterly faile from him. So
also hath *Bucer* expounded this
place; Againe (saith hee) it is to be
observed, that it is of his onely loue
that wee are sheepe and doe follow
Christ; then, being such wee can ne-

uer falaway, for that the Father and Sonne are one, and haue the same hand, that is, power: out of which none can neuer take away them, whome it hath once apprehended for saluation: And they are apprehended, to whomesoeuer it is giuen to heare and follow the voice of *Christ*; for that none can doe, but sheepe. These things *Bucer*. Therefore as well out of the words and argumentation of *Christ*, as of the interpretation of *Bucer*, and also that particle (*Once*) it appeareth, That the euasion is very childish, whereby the aduersaries strue to auoid all these places, by (*quandiu*) How long, and (*finaliter*) finallie. Besides these testimonies of the Scriptures in the old and new Testaments, which ye haue in my Lectures, these also which I haue now alleadged, do to mee appeare by sufficient plainnesse to confirme this doctrine of the Perseuerance of Saints in the Faith. When you desire, I wil produce more.

More.

Moreover, that you may vnderstand, that I do not abuse Scriptures for confirmation of this doctrine, I will now produce both testimonies of the fathers of the ancient Church; as also of later diuines; whereby the same sentence shalbe so confirmed, as that vnlesse a man will purposely lie shut his eies against the truth, he can make no further doubt.

Out of the Fathers.

BUT I will not relate all the Testimonies of Fathers; both for that a short confession will not heare it, and for that yee haue many in my Prælections of Perseuerance, and confirmations thereof amongst the Actes (there) yet some I will briefly remember.

Augustine is totallie on my side.

R4 Out

Out of his bookes many testimonies are in my Lectures; I will report one. *To. 7. de coreps. & gratia. cap. 12.* Hee compareth grace giuen to *Adam* in the Creation, with that which is now giuen to the Saints Elected; and hee sheweth ours to be greater then that; for that hee had grace whereby hee had power to perseuer if he would, but not that whereby he was willing to perseuer; but wee by *Christ* haue receiued grace whereby we haue will to perseuere, and therefore wherby we doe perseuere. *Primo itaq. homini. &c.* Therefore to the first mā, who in that good whereby hee was made vpright hee receiued power not to dye, power not to forsake that good, was giuen assistance of perseuerance, not whereby hee did perseuere, but without which through free wil he had not ability of perseuerance; but now to the Saints predestinate for the Kingdome of God, by Gods grace, not onely such assistance of perseuerance is granted, but such as that perseuerance it selfe is giuen

vnto them, not onely that without this gift they cannot but perseuere. For he did not only say, *Without mee ye can do nothing*; but hee said also, *Not ye haue chosen mee, but I you, and yet you that ye should goe, and bring forth much fruit, and that your fruit should remaine.* By which words he did manifest that he gaue vnto them not onely iustice, but also perseuerance therein. For *Christ* so ordaining them, that they should goe and bring forth fruit, and their fruit should remaine, who dare say Perchance it shall not remaine? For the giftes and calling of God are without repentance: but it is the calling of such as are called of purpose. Therefore *Christ* making intercession for them least their faith should faile, doubtlesse it shall not faile to the end; & hereby it shal perseuer vnto the end, neither shal the end of this life find it to be deficient.

Iohn 15.

non manebit.

Ambrose in Rom. 8. Nam quos praesciuit. Those (saith hee) who seeme to be elect, and do not persist in the faith

faith begun, are deemed as elect of God; for that whom God hath chosen they do continue with him. And a little after, vpon these wordes, *Quos anteprædestinauit*; saith he, he speaketh the same as before: because whom God hath foreknowne as fit for himselfe, those beleeuing persist, for that it cannot be otherwise.

Primasius, Episcopus Vticensis, who was famous the very same time in Africa with *Augustine*: in 1. Cor. vpon these wordes, *That your faith be not in the wisdom of men but in the power of God &c.* saith hee; humane wisdom is pleasant for a short time for that it is temporary as man himselfe is; but the power diuine is eternall as God himselfe is: Therefore that faith is permanent and bestowed vpon man by the power of God.

Prosper, Episcopus Rhemonensis. *Augustinus* disciple, *Of the life Contemplative*, lib. 3. cap. 13. Charity (saith he) as me thinketh, is a right will alienated

enated vttterly from all; terrene and thinges present, conioyned and vnited inseperably to God. These thinges he. He saith that Charity is a right will, for that Charity by the Holy Ghost shed abroad in our hearts maketh a right will, and conioyneth it inseperably to God. And the Fathers are wont to ascribe that to Charity, which is proper to faith working by loue. Therefore Prosper doth teach, That faith which worketh by loue doth conioyn the faithfull to God inseperably.

Gregor. 1. To 24. b. in Exech. cap. 1. hom. 3. col. 87. upon these words They returned not when they went &c. This (saith hee) is spoken of the reprobare, for that they returned in heart into AEGipt: the truth speaketh by it selfe *No man putting his hand to the plough and looking backward, is fit for the Kingdome of God.* Indeed, to put the hand to the plough is (as it were) by the ploughshare of compunction, to open the soile of the heart, for to bring forth fruit

fruit. But he looketh back behind the plough, who after the beginning of a good work doth returne to the euils which he had forsaken, Which for that in no wise it befalleth the Elect of God, it is therefore rightly said by the Prophet, *vers. 17. They returned not when they went.*

Likewise *Homil. 5. They returned not when they walked:* because the Elect euery of them, do so goe on to good thinges, as that they do not retire from committing of euill thinges. *for he that continueth out to the end shal be saved.*

Againe in the same homily expounding those wordes, *This was a running Vision &c.* he teacheth, That the holy Spirit, according to the vertue of faith, hope, and loue doth neuer depart from the heartes of the Elect, but according to Prophecie and differences of tongues, and such like, sometime to depart, sometime to returne: After this concluding; saith he, therefore in those

vertues without which we cannot come to life, the holy Spirit in the hearts of his Elect is permanent; but in those by which the power of sanctity is manifested, sometime it is mercifully present, sometime mercifully absent. Thus *Gregorie*. In which wordes we may not regard whether exactly he did interpret the Prophet or otherwise, but onely what his determination was touching the perseverance of the Saints.

Te. 1. Moralium, lib. 2. cap. 28 & 29. he proposeth a Question touching the holy Spirit; How in *Iohn 14.* that can be a concordance (*The Spirit shall abide with you and bee in you*) with that *Iob. 1.* (*Vpon whom ye shall see the Spirit descending, and abiding vpon him; he it is which baptizeth with the holy Ghost*) If also it abide in the disciples? How can it be therefore a peculiar signe, whereby *Christ* is acknowledged to be him, who baptizeth in the spirit? Answering this Question, and reconciling

ciling these places he putteth difference betweene those gifts of the holy Spirit, without the which we cannot come to life eternal, & those without which we may attain in. Afterward his conclusion is in these words therfor in those gifts without which we cannot come to life, whether in Preachers or in all the Elect, the holy Spirit is alwaies permanent: But in such gifts whereby by manifestation thereof not our life is saued, but the life of others sought for, in no wise it is alwayes permanent in the Preachers, for that alwaies indeed it beareth rule in their heart for to liue well, and yet doth not alwayes shew forth by them powerful signes, but sometime hee withdraweth himselfe from manifestation of signes, that with so much more humility his vertues may be accompted, by how much being hid they cannot be holden: But the Mediator betweene God and Man, *the Man Iesus Christ*, hath it in all thinges, and alwayes, and
con-

continually present; for that from him the same Spirit is by substance produced. Therefore fitly, whereas it abideth in the holy Preachers, it is said singularly to remain in the Mediator for that in them it abideth by grace for some thing; but in him by substance it abideth for all things.

Beda Presbyter hath plainly taught the same things vpon *Iohns* Gospell, 1. chap. expounding that place, *Upon whom yee shall see the Spirit &c.* For hee moueth the very same Question which also *Gregorie* did before him; and doth giue altogether the same solution; The Holy Spirit in the Elect partly to abide for eternitie, partly to depart for to returne; to abide eternally in respect of such vertues without which we cannot be saued; to parted for a time in respect of other gifts.

Bernard. de natura & dignitate amoris diuini c. 3. v. 6. speaking of the nature of true Charitie; which is, that it neuer faileth; hee citeth that of the Apostle 1. Cor 13. Cha-

ritie

ritie

ritie doth neuer fall away: and hee
saith, that sometime indeed the ef-
fect of affection and of working
doth stagger and wander, so long
as with this life Charitie cannot see
but in part; and by a glasse; and
in a mysterie; but yet the entire and
solid affection is alwaies perma-
nent in her force. Chap. 6. thus hee
writeth.

*Affectus &
Affectio.*

Disposition is one thing; Affecti-
on another. Disposition is that which
possesseth the minde with a certaine
general power and vertue firme and
stable, which it hath obtained by
grace: Affections are they, which
in varietie the variable euents of
things and times doe produce. For
the infirmitie of the flesh through
the corruption of the first original,
doth often offend, often fall, often
doth grievously hurt, and receiveth
hurt; the Minde inwardly lament-
ing, and rather suffering then doing
that which is done amisse outward-
ly; yet not loosing Charitie, but out
of Charitie mourning and crying to
God:

God: O wretched man that I am, who shall deliuer me from the bodie of this death? Whervpon the Apostle saith, I serue (saith he) the Law of God in my minde, but my flesh the Law of Sinne: and againe, Not I doe worke that, but Sinne dwelling within mee. Therefore whosoever hee bee (as blessed Iohn saith) in this regard that hee is borne of God, that is, according to the state of the inward man, so farre forth he doth not sinne, in that hee rather abhorreth Sinne, which worketh outwardly the body of death, hee rather hateth then approoueth it; the seede of the spirituall birth whereby he is born of God, inwardly preserving him. Which although in the meane while, by the incursion of Sinne, hee is sometime hurt and battered, yet he doth not perish, for that the root of Charity is deeply fastened, nay rather more plentifully and effectually hee doth gather strength and reuiue into hope of good fruit. For saith Saint Iohn, for all that is borne of God, sinneth not,

S because

because the seede abideth in him, neither can he sinne who is borne of God. The force of the words is to be noted; He saith not that he doth commit sinne; for hee rather suffereth then doth sinne, that is borne of God: and *he cannot sinne, scilicet* by perseuering in sinne, whilest that he maketh hast to subdue the flesh to the Law of God, whereinto in mind hee obeyeth, which seemed to bee seruant to the Law of Sinne, whilest temptation and Sinne inuaded him. *P*ter, when hee sinned, lost not Charitie, for that hee rather sinned against Veritie then Charitie; when hee lied with his mouth, That *hee knew him not*, whose he was totally in his heart: insomuch as that the Veritie of Loue did incontinently wash away the deniall of falshood. So also *Dauid*, when he sinned, lost not Charitie; but (in a sort) Charitie was benumbed in him by the violent blow of Temptation; neither was Loue at all abolished in him, but (as it were) in a slumber, which, presently

*Defecit fides
confessio in
ore, sed non
defecit fides
in corde.
Zanch.*

sently after it awaked at the voice of the Prophet reprocuing, incontinently brake forth into that most feruent confession of Loue, *I haue sinned against the Lord*; wherevpon he worthily heard, *Thou shalt not die.*

Out of Luther, and other Diuines.

LUTHER in *Postillis Maior. in Euang. Natiuit. Domini.* Describing in the shepherds themselues the qualitie of both, to wit, of true and not true, of Diuine (as he speaketh) and of humane faith; hee teacheth the nature of true faith to bee constant, perpetuall, and immoueable, but of Faith not true, that in fine it vtterly faileth. These are his words;

True faith
perpetuall,
and im-
moueable.

And from hence take out the dif-

ference of faith, both diuine and humane. Humane faith doth adhere to the mans person, giue credence, beleue his word, and honour him for the speakers sake. But Diuine faith contrariwise doth cleaue fast to the Word, which is God himselfe; and doth beleue, put affiance, and reuerence it, not for the speakers sake, but doth perceive the word so certainly, that no man can remooue him from it. Such were these Samaritans of whom we read *Iob. 4.* That at the first indeed they were by the voice of a Damsell excited to hear *Christ*; but after the hearing of him, they said to the woman, *We doe not now beleue for thy word sake, but for that we haue knowne him to bee that Saniour of the World.* On the contrarie side, so many as gaue faith to *Christ*; moued with his person and miracles, all of them againe fell away when *Christ* was crucified. So alwaies it hath been, and so it must bee at this day, vnlesse the Word of it selfe doe clearly manifest it selfe

to the heart, and (as it were) captivate the same, in such sort as that they perceiue the certaintie thereof to be such, as by no meanes they can thence be drawne, yea if the whole World, all the Angels, all the Powers of Hell doe say to the contrarie; nay if God himselfe should say otherwise, as oftentimes hee is wont to tempt his Elect, as seeming to appeare vnto them as if he intended to vtter things contrarie to his former promises. Which fell out with *Abraham*, when he was commanded to offer his sonne *Isaac*; as also to *Jacob* in his conflict with the Angell; and with *David*, when he was pursued by *Absalom*. Such faith doth persist immoueable, both in life and in death; as well in Hell as Heauen; neither can it by any thing be dejected, for that it is founded vpon the sole and bare word of God, without all respect of perions. With such Faith these shepheards were replenished. These things *Luther*.

Let likewise his whole Homily be

read in 14. Ioh. being the Gospel for the Feast of Pentecost, which is, of the Holy Ghost.

Also *in fesso Sancta Catharina*; expounding the Gospell of the ten Virgins, who had taken their Lamps he saith. The wise Virgins are true Christians, endued with true faith; such haue oile alwaies in their lampes: But the vnwise to be hypocrites, who haue a counterfet faith, and haue no oile in their Lampes. Therefore of true beleeuers he saith; Furthermore, such as are rightly seasoned with the doctrine of the Gospell, do lightly regard these stormes and tempests, but persist immouable, and perseuere vnto the end; and therefore are truely blessed, as saith Christ, *Hee that continueth to the end shall be saved.*

Likewise in the same place; the other Virgins had not onely their Lampes in their hands, but had also with their Lampes oile in a readinesse, that is, true faith, which God hath laid vp in their harts: they
are

are furnished how to defend themselves if any harme befall them. For they haue the worke of God for assistance, not any fained opinion, which cannot beate off the assaults of death; such did continue in the hope of the diuine promises. These things *Luther*. Therefore the true beleeuers continue in hope. Also in the other page: Hence is it (saith he) that our Lampes shall neuer be extinguished. Thus much he. Therefore the Lampe of true faith is neuer put out in the Saints.

The same *Luther To. 5. in 1. Pet. 1.* upon these words; *Wee are borne againe not of corruptible but incorruptible seed.* The word is soorthwith preached and heard; but when it taketh possession of the heart, it cannot after die or bee abolished. Neither will it indeed suffer thee to die, but will conserue thee as long as thou doest adhere vnto it. For example: When I doe heare that *Iesus Christ* suffered death, and hath done away my finnes, and deserued hea-

uen for mee, and withall hath given mee all that he hath, now I do heare the Gospell; when this is published in words, presently it passeth away: but if it be receiued in the heart, and thou doest embrace him. by faith, now can he not any more fall away: this truth can no creature demolish; the depth of Hell cannot at all expugne it,

An Argument out of Luther.

WHATSOEVER things *Christ* entreated for his Elect, those also hee obtained; for *Christ* was heard with effect. *Luther in Ioh. 17.* vpon these words, *I pray for them, I pray not for the world.* I doubt not (saith he) but this prayer was heard. Now *Christ* in that prayer *Ioh. 17.* prayed the Father for all the Elect, which should beleue in him, That hee

hee would keepe them in the faith,
and not permit them at all to fall a-
way from the faith. This doth *Lu-
ther* plainly deliuer vppon these
words, *I pray for them, I pray for
the world.* Saith hee; So he prayeth
for *Christians*, and for all that shall
be conuerted, that they abide firme
touching true faith and profit ther-
in, and proceed, neither that they
fall away from it. These things *Lu-
ther*.

Therefore hath *Christ* obtained
for all the Elect, that they shall per-
sist in the faith, and neuer shrink
from it: Wherefore it cannot bee,
in regard of this prayer of *Christ*,
that the Elect, being indued with
true faith, should vicerly slide away
from faith.

Hee that doubteth whether *Lu-
ther* was of this iudgement which I
defend, doth certainly declare, That
either he hath not been much con-
uersant in his books, or doth not vn-
derstand *Luther*.

The testimonies of *Bucer* so many
and

and such ye haue in my Lectures, as that of his determination no doubt can be made. But beside them, I will also put downe these of new.

In *Mat. 6. And leade vs not into temptation, pag. 70.* in the Entrance, Seeing then none can take them out of the Lords hands, *Iob. 10.* And hee in no wise casteth off such as come vnto him, *Ios. 6.* It is necessarie, that such as are *Christis* once, shall neuer be alienated from him.

In *Iob. 4.* Vpon these words, *If thou knowest the gift of God.* For (saith hee) as the liuing and springing water out of the fountaine doth alwaies flow to quench the thirst of men; So the Holy Spirit giuing testimonie to our Spirit, that wee bee the Sonnes of God, doth for ever take away the thirst of the good, in that it maketh them finally blessed in fulnesse, and here doth refresh them continually with sure faith: This is that fountaine neuer failing, for that it neuer forsaketh such as it once inspireth.

Rom.

Rom. 8. in the Question of Predestination, pag. 261. not much before the conclusion of the Third Question, He concludeth Predestination to be a Diuine designement of the Saints vnto this, that they should bee made partakers of euermlasting saluation by *Christ* the Lord. This verily is saluation (saith hee) that being inspired with Gods spirit, thou maist most fully see & soundly iudge that which is truly good, and prosequute the same with a most eager and constant studie. Hereof it is a good consequent, That therefore the Elect vnto life eternall are also Elect to this, that they should prosequute that which is good with a continuall studie, or with perseverance. And that which is by God decreed, cannot be made frustrate: wherefore the Elect and Saints cannot but perseuere in faith.

Likewise in *ep. ad. Eph. scap. 1. vpon* these words, *Hee hath chosen vs that we should be holy*; *Paul* (saith he) *Romans. 8.* doth treat of Election, as
is

is meete; And when the Saints are compassed with most grieuous afflictions, they would often distrust amongst these euills wherevnto they are throwne, of the glorie promised to the sonnes of God, if they did not relie vpon this buckler. For it will come to passe, that whatsoeuer their sufferings be, they shalbe at last glorified. Neither can they be dispelled by any thing out of their inheritance which is in *Christ Iesus*: He is our euerlasting Mediatour, and we for euer ioyned vnto him: our vnion with *Christ* is inseparable, nether can it be but for euer.

Also vpon the same, 1. chap. in his short treatise of faith, page. 34. Faith, although it bee infirme, euen in the Saints, and therefore also (more to be lamented) they do commit the more sinnes, as euery where both the old and new Testament doe testifie, and examples too euident doe declare, as in *Peter*, *David*, and others; yet doth it not suffer him, who is therewith endued, vtterlie to lie vnder as surpri-

surprised. He trieth our faith, but yet for this purpose, that wee may vnderstand how much imperfection is alwaies intermixed in vs. Hence are are afflictions; and from thence these voices in the *Psalms*. *O God hast thou forgotten mee? hast thou forsaken mee?* From hence it fell out that *Peter* by the Damsell was assailed and afflicted with the batterings of temptation, but yet he fell not for euer, for that God put vnder his hand. For God doth alwaies support his Elect, that at last he shall swimme out, and break through, for the gifts and calling of God is without repentance. And what shall wee say to these things. *If G O D be on our side, who shalbe against vs?* which words of *Paul* are not to be vnderstood of some, but of al Gods elect. And God doth solace vs against this debility of faith by the mightie power of *Christ*, whereby hee beareth rule ouer all, and hath dominion ouer death and sinne. For he verily died, but he rose againe, death being subdued

dued, hee ascended to the Father, sitteth at his right hand, maketh intercession for vs; and let all the Elect applie these things to themselves, and say, Hee arose for mee. &c. And seeing he is our head, he shall surelie quicken vs, and confirme vs; neither can hee derelinquish the duty of a true head. For we liue for his sake, which loued vs; therefore wee liue not for our owne loue. Without doubt ours is required, but it is imperfect, and cannot vphold the hope of life æternall. Therefore that our hope might be certaine, the cause of our life is settled in him, not in vs. And therefore whatsoever excuse is alleadged touching vncertaintie of faith, whatsoever commaunded and deliuered, is vtterlie impious and blasphemous against the might, amplenesses, maiestie, and loue, and dispensation of *Christ*, and doth overturne all faith, and authoritie of the word: which *Paul* presseth, *Rom. 8.* and euerie where else.

Likewise pag. 38. in the Treatise of
the

the Church, *quinto signo*. Touching Perseuerance (saith hee) wee haue a place 1. Ioh. 2. *If they had beene of vs, they would surely haue continued with vs*: And that, *He that is borne of God, sinneth not*, is thus to bee vnderstood, Hee sinneth not wittingly and of knowledge, Hee sinneth not impenitently; for that a certaine efficacie of the Spirit of *Christ* doth beare him vp. For though many sins doe yet beset the godly, yet doe they not perseuere in them, or consent therevnto with a suffocation of conscience, or of the Law of God. See *Augustine* Of Repentance, against the *Donatists*. All these things *Bucer*.

Here ye perceiue (my Lords) First; that not vnfitly I did entreat of the perseuerance of the Saints, when I did interpret that place of *Iohn*, *If they had beene of vs, they would verily haue continued with vs*. Again, neither did I interpret amisse that place of *Iohn*, *He that is borne of God sinneth not*, in my Treatise of Perseuerance, when

when I gaue this interpretation,
That the Saints born of God did not
sinne from the heart, or with their
totall and plenarie will: and there-
fore not against their fal conscience.
Thirdly, yee see that to bee impi-
ous, which my Aduersarie did
publish in the Schooles, That such
men are Regenerate and sanctified,
who may sinne against conscience,
and euen perseuere in the same sins
with madnes.

Againe *pag. 39.* Of them (saith
he) when it is said that they cannot
sinne, it is onely to bee vnderstood
of Perseuerance, and a studie to sin.
Thus *Bucer.* Therefore the Saints do
not sin, neither purposely, nor with
perseuerance.

And then presently: They sinne
(saith hee) but they doe not lie in
their finnes, neither doth sin reigne
in them: but finally they are cre-
sted, and heare, and follow their
shepheard.

Rom. 8. Sect. 4. vpon this, In what
we pray, &c. *pag. 343.* The Saints
indeed

indeed do liue and are led with the spirit of *Christ*, as *Paul* taught a little before; but while our most gracious Father doth humble vs with aduersitie, and doth make vs see our Nothingnes of our selues; There this spirit, whereby wee cry *Abba Father*, which doth contestate the good will of God towards vs, in all things; and withall doth make vs euen glory in our afflictions; as it were is oppressed; the flesh which is weak to all honest things preuaileth, the terrour of Gods iudgment doth wholly possesse vs. From hence wee feele nothing but detestation of Gods iudgements, but a deplo- ring of our owne lot, and accusati- on of God to burst forth, and to be tossed too and fro in our mindes. Herevpon are those most grieuous complaints of *Iob*, *Jeremie*, and the *Psalmist*. God now is accused of ex- cessive and vniust seueritie; we curse his holy and iust workes; wee doe execrate our whole life, and such things as were seruiceable to pro-

T

duce

duce or preserve life. So Iob and Ieremit did curse the very night and day wherein they were conceived and borne. But because, in that, though most grievous precipitation and intolerable exagitation of mind, the Saints doe still live in the Spirit of God, for the same doth never forsake them; therefore hath it incessantly its operation in them, and alwayes the motion thereof. And that is nothing else but to crye *Abba, father*, that is to pray for Gods helpe.

In his Booke of the true reformation of Churches, fol. 135. out of those words Iob, 6, *Whither shall we goe, thou hast the wordes of eternall life*; he inferreth saying: whereby he doth clearly expresse, that such as do truly beleue, and by beleu- ing do soundly know, the Lord *Iesus Christ* to be the Saviour of me, & to haue the wordes of eternal life, cannot depart from him. Wherevpon the Lord so often heereof vseth repetition, That such haue eternall life.

life who beleue in him.

Againe vpon the three last verses of the 80. *Psalme*. This likewise rebounded out of the same spirit (saith he) *Wee wil not decline from thee.* for that they are sealed with such a spirit of the sonnes of God, inso-much as that they can neuer fall away from it,

And whereas to all these and other most manifest places of *Bucer* in a manner infinite touching perseverance, some do obiect three places, *ex Refor. Colonienfi*, as though there were a repugnancie therein, they doe nothing effect thereby. For we haue giuen demonstration in our answers to our accusers arguments, That they are so far from being contradictory, as that they implie mutuall confirmation, First there it is taught that true faith cannot consist with sinne against the Conscience: and this we concluded out of *Bucer*, but we added withall both according to the Scriptures & *Bucers* doctrine, That

the Saints doe not ſinne againſt plenary conſcience : nay therefore the Saints not to commit theſe ſins becauſe they are endued with true faith which cannot endure theſe ſinnes to be with it. Againe, there it is laid downe that many haue and do fall from grace and faith. The examples which are alleadged are partly of the reprobate partly of the Elect, as of *David*.

We likewise, according to *Bucers* doctrine, doe teach thatt both the Elect and Reprobate when they ſinne by conſent, may be ſaid to fall from grace and faith, but not altogether after the ſame manner. For the Reprobate, for that they doe ſinne againſt conſcience plenarily, they do utterly and fully fall from grace, and doe entirely looſe that temporary faith totally which they had.

But the Elect, for that they doe not ſinne with a full will, and full conſent, therefore neither fully nor utterly they fall away from grace, neither

neither vtterly loose their faith, but partly; that is they are so said to fall from the grace of their heavenly father, as somes from the grace of their parents, when as they by their euil manners or offences do prouoke them to anger yet so, as that they neither cease to be parents, nor they to be children. And so they are said to loose faith, as fire is said to bee extinguished, when either by wet fuel cast vppon it, it is suffocated, or for want of wood the heat is remitted; but yet so, as the whole fire is not put out. Therefore by these places nothing is concluded against such and such others produced by me for Perseuerance.

O Ecolampadius in Ep. Ioh. primam demegor. 8. vpon these words, If they had beene of vs & ey would haue continued with vs: From hence (saith hee) some do collect, That such as are once truly illuminated, cannot fall totally from faith, and vtterly flie out of the Church: for although Peter denyed Christ, yet went he

not vtterly away. We know that a reuelation was made vnto him of the father, not from flesh and blood and that he sinned we are not ignorant, neither yet did his faith vtterly faile as neither of *Dauid* the adulterer; from whence by repentance both of them returned. But if some goe out so as that they doe not returne, we do at no hand belieue that they were truly illuminated. For such as reuert, haue yet safe the seeds of faith, neither are they altogether desperate, neither do any of such so go out as do the Antichrists, who not being truly illuminated did go out, so that either they should op-pugne the knowne truth, or their brethren for the truthe sake; for we do not read that any such haue returned: for they sinned with an vn-pardonable sinne, that is, against the Holy Ghost, which is neither remitted in this nor in the life to come. Let every one consider what faith he hath hitherto had, and pray God continually to encrease my
faith

faith, help mine vnbeleefe; least either he be drawne away with such a number of Antichrists, or be vnprepared when the Lord *Iesus* cometh and calleth. Soe bee it, *Amen.*

This testimony of *OEcolumpadus* can neither my aduersary nor any other reiect as discordant with the Augustane confession, or condemne it as hereticall doctrine; but he must withal reiect and condemne *D. Herdion*, as one who did approue doctrine both heretical and repugnant to the Augustane Confession, and proposed it to be read and receiued of the people of *Argentue*; for he translated these Sermons of *OEcolumpadus*, out of Latine into the Germane Language, that they might bee read euen of the people.

Strausburg.

Musculus in locis communibus, Of remission of sinnes, cap. 6. concludeth That forgiuenesse of sinnes, once obtained, cannot in the Elect bee made frustrate; and that for this rea-

son, because they neuer so doe sinne that they fall away from grace:saith he, Every sinne doth not extinguish grace precedent; but the returne to our old impietie, as to the vomit, doth extinguish it. It is one thing to defile the feet, after the Lauer; and another thing, to tumble againe with the whole body, like the filthie sowe, in the filthy wallow. It is one thing if the wife doe often offend her husband; and another, if being faithlesse shee doth violate by adulterie the coniugall faith and bond, and doe make her selfe deuoided of all matrimoniall association. So it is one thing, simply to sinne, which is incident euen to the sonnes of God; another thing, vtterly to fall awaie from the grace of God, to slide away to crucife *Christ* a fresh, and to expose him vnto reproch, which is the propertie of the reprobate, not of the Elect. Of the latter kinde of sinning the Epistle to the Hebrewes speaketh, not of the former; there-vpon *cap. 10*, he speaketh expresse,

By

By how greater punishment shalbe vex-
ed thinks yea, who trampleth under
foote the Sonne of G O D, and doth re-
compa the blood of the Testament as
a thing prophane, by which he was sanc-
tified, and doth despight the spirit of
grace. Hee speaketh of the same re-
lapse whereof hee treated cap. 6. Of
the former the Apostle, 1. Ioh. 2. spea-
keth, *If any man sinne, we haue an ad-
uocate with the Father.* These things
Musculus.

Philip Melancthon, to omit other
most euident places of this point, in
other Tomes, I will onelie recite
such thinges as he writ in his last ex-
position vpon the first epistle to the
Corinthians. cap. 10. vpon these
words. *But God is faithfull,* &c. hee
proposeth this question in this form:
But seing so many being overcome
of Satan and their owne frailtie, doe
runne headlong into their owne ru-
ine; for example, the greatest part of
the people in the wilderness; and
the Parable of the Sower cap. 13.
Matthew. doth signifie most men to
fal

fall away from God: How can this agree with these words, seeing such a multitude is not preserved? To this Question hee returneth answer in these words; I answer: In the church there haue alwaies beene two parts; one, hauing beginning of feare and faith, which though they be infirme, yet haue they exercises of repentance and invocation, and doe retain the feare of God, and faith, Of this part that is spoken, *To him that hath shalbe giuen: also. Psalme. 144. The Lord is nigh to all them that call upon him in verity: againe, How much more will your heauenly Father giue his holy Spirit to them that aske him? againe. Esai. 66. To whom shal I haue respect, but to the contrite in spirit, and that tremble at my word?* the other part is secure without the exercises of repentance and invocation, besotted with pleasures, or admiration and confidence of their owne wisdom and iustice; as *Saul, Achitophel, Absalom*, and infinite others. These are overcome of *Satan*, for that

that they want the feare of GOD,
they know not their owne infirmity,
they are without remorse, and doe
not desire helpe from God.

In this place *Philip* first propoundeth the Question of such as are so tempted in the Church, that they fall into sinne, as many did amongst the Corinthians: therefore here is no mention but of them who do fall into sinne.

These hee doth diuide into two parts; and in the second sort he saith are such as do sinne in securitie without the exercises of repentance, and here hee onely citeth and remembreth such as we know were Reprobates, *Saul*, *Achitophel*, *Absolon*, who he also saith were ouercome of the Diuell. Therefore it is apparant, that the Elect are not contained vnder this second ranke; therefore of necessitie they are recompted vnder the first sort. For it is without all doubt, that vnder the name of these two parts, he purposed to vnderstand the Elect and Reprobate: but in this
his

his old age he willingly did forbear
from the names of the Elect and Re-
probate.

3

Of the former rank, that is, of the
Elect, hee teacheth this to bee the
propertie, and (that) in perpetuitie,
That although it be weake, and of
frailtie doth fall into sinne, yet doth
it retaine the exercises of repentance
and invocation, the feare of God,
and faith, according to that saying;
To him that hath shalbe giuen. Who
doth not see here that *D. Philip* was
of this determination; the Elect, al-
though by frailetie they fell into
some sinnes, yet alwaies to retaine
faith and the feare of God: And
why? for that as hee had taught be-
fore, the Elect, amongst which was
David, are not tempted but with
temptation after the manner of men.
Now humane temptation, for that it
is without contempt of the Word,
doth retaine the Word, and there-
fore faith. For humane temptation,
as *Philip* defineth it, is doubtfullnesse
or error, or a fall, arising of humane
infirm.

infirmities, and not with such a confirmed outrage that the mind is become Epicureall, or that there is an accessse of persecuting the knowne Truth, or hatred of God, as was the fall of *Dauid*, of whome he saith expressly thus; very lamentable was the fall of *Dauid*, and *Satan* did not lightly assault him, yet could not hee driue him to an Epicureal contempt of God, or hatred, as he forced *Saul*. If he did not contemn or hate God, therefore he did retaine the feare of God, and loue, and so saith in him. Seeing then that all the Elect are assaulted with this humaine temptation, it followeth out of the sentence of *D. Philip*, That all the Elect can neuer be drawne into contempt or hatred of God, and therefore to retaine the feare of God, and faith.

Brentius in *Iob. 17. bon. il. 134*. We haue declared (saith he) what fruits they doe produce, who abide in CHRIST IESVS our true and onely Saviour. Now let vs explaine what bee the discommodities of
such

such as doe not abide in *CHRIST*, that he who is not excited by profit to seeke and retaine *Christ*, may bee prouoked by the damages and incommodities of the contemnners, and forsakers of him; *If any (saith he) doth not abide in me, he is cast out as a branch, and withereth, and they gather it, and cast it into the fire and burne it.* That these things may truly be vnderstood, it must be knowne who is hee that doth not remaine in *Christ*. And first, he abideth nor in *Christ*, who falleth away to Iudaism or Turcisme. This is a grosse kinde of defection from *Christ*: which not onely the godly, but also euen the wise of this world hold in detestation. Again, hee doth not abide in *Christ*; who although hee glorie of *Christ*, and doth seeme to acknowledge him; yet hee putteth confidence in the merits of his works; of which sort are Popish shauelings, Monkes, and Hypocrites in Christianisme. For wee are in Baptisme espoused to *Christ* vpon this condition

on, That wee should acknowledge him the only and alone Sauour, and purger of our finnes. But if any not content with this onely and alone Redeemer, doth thinke that euen himselfe by his owne iustice can expiate finnes, and pacifie God, hee doth violate his faith giuen to *Christ*; and fall away from *Christ*. So *Paul* doth accuse the Galathians of defection from *Christ*. *Whosoever of you* (saith he) *are iustified by the Law, are fallen from grace*. Lastly, he doth not abide in *Christ*, who while hee doth acknowledge the name of *Christ*, doth leade a lewd life, walketh according to the flesh, and is a seruant to sinne. For it cannot bee, that *Christ* should abide in him who sinneth against his conscience, and doth giue ouer himselfe as captiue to the lusts of the flesh: for if *Christ* abide not in him, how can he abide in *Christ*? *John* saith, *He that saith I know him, and doth not keep his commandments is a lier, and the truth is not in him*: againe, *If any shall say, I*

loue

love God, and hateth his brother, he is a liar: and Paul, If any do not provide for his, and chiefly his household, he hath denied the faith, and is worse then an infidell. It is therefore manifest, that such as leade a godlesse life, though they bragge of the name of *Christ*, yet they doe not abide in *Christ*. What then shall become of such as doe not continue in *Christ*? Verily the selfe-same thing as is woont to befall the branches not abiding in the Vine: for they being cut off from the Vine, are cast out, and being withered they are gathered into bundles, and throwne into the fire, to burne; neither are they fit for any other vse but to feed the fire. These things *Brentius*.

Heere I doe finde three ranks of men; Apostates, Hypocrites, and licentious liuers, or notoriousse wicked.

The fourth, which is of the Saints, that is of such as which neither in perfidie doe reuolt from the faith of *Christ* to Iudaisme or Turcisme, neither

ther doe repose their confidence, either totall or in part, in their owne merits, but fully and entirely in sole *Christ* alone, neither yet either lead a wicked life, or giue ouer themselves captiues to sinne, but rather studie for sanctitie of life, and resist sinne: And although, while they walke aright, they doe slip and offend sometime, yet neuer doe they either loue sinne, or commit sinne with a full consent of will, or perseuere in sinne. Therefore hee either holdeth opinion, that men truly holy, and truly beleeuing in *Christ* doe alwaies remaine in *Christ*; and therefore neuer to fall vtterly from faith and from *Christ*; or if he thinke that euen the very Saints can fall from *Christ*, then did hee not recompt all sorts of such men as doe not abide in *Christ*: or finally, if hee will haue euen this same kinde that is of the Saints, to be comprised in any of the three former, hee hath done great iniurie to the Saints, that he hath not distinguished them, and

and
V
seuered

seuered them by some markes, from those most vile sorts of men. But it is most probable, that such a man would either make no difference between the Saints and those three conditions of men, Apostles, Hypocrites, and notoriously wicked; or in that his distribution not to comprehend all the kindes of such, as doe not continue in *Christ*. Therefore it followeth according to that partition of *D. Brentius*, that this fourth ranke of men, that is, of the Saints, seeing it differeth from these three in qualitie of faith and life, that they in like sort differ herein, That whereas they do not abide in *Christ*; these doe neuer fall from *Christ*.

The same *Brentius* in *Iob. 6. homil. 56.* Vpon these words, *No man can come to mee except my Father draw him.* Iesus *Christ* (saith he) is the book of the life celestiall, into which whosoever is enrolled by faith; there is no doubt but that hee is written in the very heart of God, and appertaineth to the Congregation of the hea-

heavenly Citizens. But thou saist, I doe feare least either my faith bee not sincere, or that at last it will languish: What? Doest thou thinke that God will either *breake a bruised Reede, or quench the smoking Flaxe?* The Mother doth not reject her infant, either as yet tender in age, or weake by sicknes, but rather with so much a greater care doth cherish it, by how much more extreame the sicknes hath been. And should God the Father be harder then a Mother in Mankinde against him, though weake in faith, to whom hee hath promised in his Sonne *Christ* all clemencie? Thou knowest not the renour of that saying, whereunto it tendeth; *Lord, I beleue, help mine vnbeliefe.* Therefore it is not to bee feared lest God cast thee off for thy feeble faith, but rather diligence to be giuen by the continuall exercise of the word, prayer, and obedience, that Faith by the efficacy of the Spirit principally may more and more be augmented. But what is this that

thou art careful of thy perseverance, in faith? Do thou thy office in perseverance, the rest God wil care for. Dost thou not know, that *he is faithful, who wil not suffr vs to be tempted above our strength?* but will giue an euasion together with the temptation, that we may beare it? *My sheep* (saith *Christ*) *doe heare my voice, and I know them, and they follow me, and I giue vnto them eternall life; they shall neuer perish, neither shal any man take them out of my hands.* Thou now verily art made a sheep of *Christ*, who knowest *Christ* by faith; why therefore doest thou fear least any should take thee out of the hand of *Christ*? Thou canst not doubt of the will of *Christ*, testified throughout the Gospel. But happily thou doubtest of his power: but hee addeth in the next words, *The Father which gaue the me is greater then all; and no man can take them out of my fathers hands.* What thinkest thou *Christ*s petition to be frustrate and fruitlesse? I pray not onely for them (saith hee) but for *them*

them also that shall beleene in mee
through their preaching, that they all
may be one, as thou father in mee, and
I in thee. But likewise Paul saith: I
am perswaded that neither death nor
life, neither Angels, nor Principali-
ties, nor Powers, nor things present, nor
things to come, nor height, nor depth,
nor any other creature, can seporate us
from the love of God, wherewith God
embraceth us in Christ Iesus our Lord.
Hear also that of the Prophet: The
mountaines shall bee shaken, and the
hills tremble, but my mercie shall not
depart from thee, and the covenant of
my peace shall not bee moved, saith
thy mercifull Lord. Wherefore, it is
to bee compted infallibly certaine,
that God who hath giuen to thee
his Sonne, and by whom thou hast
receiued faith, will also prouide, that
thou shalt also retaine this his Sonne
euen in the middest of death, or
(that I may speake more rightly)
thou rather be retained & conser-
ued by him. These things *Brentius*.

Who may not here perceiue the

scope of *Brentius* to haue been, That whosoever doth perceiue himselfe to bee endued with true faith in *Christ*, hee should not further make doubt of his eternall saluation. And that hee may attaine vnto this, hee remoueth a double feare, which do weaken this certaintie. The first feare is, lest the Lord cast vs off, for that our faith is faint and infirme. This he taketh away by the promise in *Esai*, That the Lord will not quench *smoking Flaxe*. The other feare, lest our faith at last should faile, so that wee should not perseuere in faith. This feare he expelleth by many arguments. First, for that God is faithfull, who will not suffer vs to be tempted aboue our strength. 1. Cor. 10. Secondly, that *Christ* will not permit any of his sheepe to bee taken out of his hands, Ioh. 10. Thirdly, that the prayer of *Christ* is effectuell, wherein he maketh request for all that shal beleene in him, and therefore euery hath obtained to them all, That as Hee and the Father are alwaies one;

so they should abide *one in Christ* Iesu for ever. And this is perseverance. Fourthly, hee confirmeth vs in this certaintie of perseverance in the faith; first, by the example of the Apostle, *Rom. 8.* That nothing can separate the Elect from Christ; againe by the promise in *Esai. cap. 54.* That Gods mercie shall never depart from the Elect. Finally, hee concludeth, That we ought to bee most certain of our perseverance, for that God the Father who gave vs his Sonne, and did effect, that wee by faith should receive him, will even altogether take care that wee may perpetually retaine him; or (rather) that we may be retained of him, to wit, in faith and in himselfe, and be also conserved. Wherefore, if no doubt is to be made of the believers and Saints, according to the determination of *D. Brennius*, touching their perseverance in Christ and in faith, and therefore of their eternall salvation, and (that) for the promises of God which hee related

concerning this point, and for the prayer of *Christ*, which hee saith was effectuell; it is manifest, that such as are truely Saints, and true beleeuers, will perseuere in faith and in *Christ*, and therefore cannot vterly fall away from faith and from *Christ*, and (that) for the promise of God and the prayer of *Christ*, as my Position voucheth.

There bee (in a manner) infinite testimonies in the writings of this learned man, for the perseverance of Saints, and certaintie of saluation. I will only adde herevnto one more. Vpon *Iob. 10. hemil. 81.* vpon those words, *No man shall take them out of my hand*; What (saith hee) should I speake of Death? Is this of such power, that it can take from *Christ* his sheepe? But as Death could not detain *Christ* in his power; so neither can it withhold such as beleue in *Christ*. I will speake that which is more; No sinne is so great, that it can separate a sheepe of *Christ* from his shepheard. For this Shepheard hath

hath ransomed all finnes : and the grace of God which *Christ* hath purchased, is greater then the sinne which made alienation betweene God and man. For, *where sinne* (saith *St. Paul*) *did abound, there did grace more abound; that as sinne reigned in death, so also grace might reigne by righteousness to life eternall by Iesus Christ.* What then? Shall we sinne, because sinne cannot take away *Christ* from the sheepe of *Christ*? surely nothing lesse to be done then to sinne. For such as are truly the sheepe of *Christ*, they are so much more watchfull from committing sinne, the more fully they acknowledge sinne to bee done away by *Christ*; for they doe reioyce by all manner of meanes to testifie their gratitude of minde to *Christ*-wards, and to conserue his louing kindnes. Therefore Gratitude is declared to *Christ*-wards by obedience of righteousness towards *Christ*. These things *Brentius*.

I haue named only the principall
Doctors

Doctors of Germany; for I suppose their testimonie to bee more then sufficient to ratifie my sentence, touching the perseuerance of the Saints in faith: but if yee require more testimonies, I will produce them most willingly for I haue many of them in a readines.

Concerning forraigne testimonies, I spare to speake at this present, for that in a case so certaine and perspicuous, I haue no need of their suffrages with vs Germans. Lately also in thae most famous Vniuersitie of Marpurg, besides other positions, this also was discusied, defended, and confirmed, and (in testimony of the approbation thereof) was with other things committed to the Presse and diuulged, which is set downe *Numb. 14.* and is thus put downe *verbatim*, Into whom (scilicet Christ) if any be once truly ingrafted, he, for that neither the spouse doth cast him out, neither can any take him out of the shepheards hand, of necessity he must be both certaine of his saluati-

on,

at, neither at any time can be utterly
be plucked away either from this con-
iunction with the Sponse, or can totally
fall away from his Shepherd. Ioh. 6.
81. 10.

Now peremitting the testimo-
nies of many others I wil only anexe
touching this matter, the iudge-
ment of D. *Heshusius* himselfe; and
that I doe for iust causes, whereof
the least is not this, That yet may
vnderstand that I was most wrong-
fully accused both by word and
writing of my Colleagues, both
with you and all the Cittizens, of a
preiudiciall offence committed against
the Augustane Confession; Because
I taught, That the Elect being once
indued with a true faith in *Christ*,
can neuer againe utterly fall away
from faith and from *Christ*. Surely
D. *Heshusius* doth not give place
to D. M. in the defence of the
Augustane Confession. And where-
as *Heshusius* hath taught, written,
and published, the selfe same things
of the perseuerance of the Saints,
which

which I also taught in your Schools it followeth that either *Hesbusius* himselfe also did write against the Augustane Confession, or that *D. M.* did not vnderstand it; and therefore in his ignorance did both condemn me vniuersally, as also disturbe the whole citty.

Hesbusius his wordes; *De firmamento bitrio*, published An. 1562. are these. *Quartus gradus* &c. The fourth degree of the operation of the Spirit, is the perfection of saluation, or the gift of perseverance, whereby wee persist constantly in the faith, that certaine saluation may be attained: for not all who are illuminated by the word, and haue tasted the first fruits of faith, do retaine this saluation given them, but many againe do cast off faith, shake off the holy Spirit, and fall from grace as *Christ* faith, *Their latter end is worse then their beginning. Lnc. 11* This is therefore a peculiar benefitt of the holy Spirit which befallth the Elect alone; That they are so established in faith

faith, as that they cannot fall away from it. And in this operation of the holy Spirit, as there is no merit of ours; so is there no cooperation. For it doth depend on Gods sole mercy and vnsearchable Election. For it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy, And Phillip 2 it is said, It is God that worketh in vs both the will and the deed, that is that we persist in faith, And Philip. 1. I am content, that he who hath begun a good worke in you, wil finish it until the day of Iesus Christ. Ier. 32. I wil giue my feare into their hearts, that they shal not depart from me. Which testimonies do clearly euince that perseuerance (of whom Christ speaketh; he that continueth vnto the end shal be saved) to be a meere and free gift of God, and the worke of the sole holy Spirit perfecting the same in the Elect. These thinges Hee: then which nothing can be spoken more holy and apparant. Would to God ours did vnderstand this doctrine.

Now heare your selues in your Confession *An. Domini 1539. art. 7.* This sole and onely Mediatour hath taken away our sinnes, reconciled vs to his father, hath imparted to all them the holy Spirit and Regeneration, whom the Father hath giuen vnto him, and such as heare his word. This Regeneration together with all the merits of *Christ*, the holy Spirit inspireth into the hearts of the faithfull, & doth conserue it vnto the end. Let the word of conseruation be obserued; if the holy Spirit in the Elect do conserue Regeneration vnto the end, and (that) for the merits of *Christ*, who hath obtained both of them vnto vs; And Regeneration cannot bee preserued, vnlesse faith also be withall conserued: Therefore the Elect cannot, being now regenerate, and by faith ingrafted into *Christ*, utterly fall away from faith and from *Christ*; and (that) for the praier and merits of *Christ*. Now the conclusion of that your confession is thus put downe

downe word for word; Whatsoever is repugnant to that which is now spoken, wee acknowledge to be erroneous and false, and therefore worthily to bee renounced: But that doctrine diametrically is repugnant, Whereby it is denied, That in the Elect (regenerate) regeneration once begun cannot by the Holy Spirit be conserued vnto the end; and therefore also that assertion, That the Regenerate can loose, & that many of them indeed haue lost and doe loose the Spirit of Regeneration. Therefore what to iudge of this Position, and how to determine, you vnderstand.

Moreover of the faith specially of *Dauid* and *Peter*, which two principally and by name were most cruelly buffered by my friends, what I think that yee haue explained amongst my Ailes, to wit, in the answers to all the Arguments of my Aduersaries, The summe is this: So farre as can be gathered both out of the sacred Scriptures, and Fathers, and the most worthy Doctors of our Age, Neither of

of them, when they sinned, did totally loose faith, and vterly fall from the grace of God; And the reason is: For neither, of them did sinne of purposed malice; God preserving both of them from the sinne of that qualitie, and continuing his feare and faith in both of them. Which from hence specially appeareth: for that both of them did so repent, as that neither of them did againe returne to the sinnes of the same kind. But besides the general testimonies produced, and arguments, we might also alleadge some few else of the constant faith of both of them, if formerly we had not produced more then were necessary.

Of *Peter* there is a primary place, *Luc. 22. I haue praied for thee Peter, that thy faith faile not.*

Tertul. de fuga. pa. 340 doth otherwise teach of *Peters* faith; That it was battered by *Satan*, but yet protected by God at the intercession of his Sonne:

Ba-

² *Augustine* also other-wise. *To. 7. de corr: & gratia. c. 6.* Christ did pray for *Peters* prefeuerance vnto the end. *ca. 7.* *Peters* faith failed not, for that *Christ* obtained to him a most strong and inuincible will to perseuer. *Chrysostome* other-wise, who. *To. 2. in Matthew. cap. 26. homil. 3.* saith: *Christ* did pray for *Peter*, not that hee should not deny him, but that by his denial his faith shold not vanish. *Theophilact* other-wise in *Luk. 22.* who saith: That *Peter* was shaken for a time, yet hee retained the seedes of faith: And although by the blast of the Tempter the leaues were blowne downe, yet the root liued: *Gregorie* the first other-wise in *Iob. 34.* where hee saith, That *Peter* fell vpon infirmity, therefore the strength of his faith was battered (as one would say) but yet not gault, nisi ut haberet in se de liber fortis, inuictis, perseverantis. voluntatem. Item. Quid erogauit nisi perseveran usque in finem, *Chrysost.* in *Mat. 26. hom. 88.* non deficere, id est, non evanescere. Idem in *Ezech. To. 2. hom. 19. col. 218.* Cum negavit Christum, fuit seu verba, cuius viriditas erat in mente, quam ipsa verba valde flexibilibus pede conculearentur Timoris.

² *Aug. To. 7. de corrept. & gratia. c. 12. de omni fideli qui super Petrum ipsum a dignatus est, intelligendum docet.*

Mota fuit fides Petri, sed non amota. Robur fidei concussum, sed non excussum. To. 4. lib. 83. quæst. c. 8. col. 1334. Cum rogaret ne deficeret fides eius, quid aliud rō

demolished: and that God, whom he denied in voice, he retained in hart; *Bernard* otherwise, *lib. de natura, & dignitate amoris diuini* ca. 6. who saith; That *Peter*, when hee sinned, did not yet loose charity, when hee lied in word that hee was not hee, whose he was totally in heart. *ord.* Likewise, otherwise *To. 5. in Ena. Ioh. cap. 17.* And *Bucer* vpon *Ioh. cap. 6. sect. 5. in epist. ad. Ro. c. 7.* where he teacheth directly contrary both of *Peter* and *David*, to that which my Aduerseries blunder out, as also (before *Bucer*) *Bernard* had taught of them both. *lib. de dig. amoris. cap. 6.* The same plainly *Bucer* deliuereth of them both, nay of all the Elect, regenerate by the Spirit of God. *Psalme. 1. and Psalme 51.* Like-wise in *libro de reconciliatione Ecclesiarum. Art. de Iustif.* And (which is more) *Philp.* himselfe, in *1. Cor. 10.* where he maketh great difference between the sinnes of *Saul* and *David*, and denieth that *Satan* entered into the hart of *David*, as of *Saul*, or that the word

word was taken out of his heart, as of *Sauls*: He saith also, that *Satan* did grieuouſly aſſalt *Dauid*, but could neuer draw him to Epicureall contempt, or hatred of God, as he brought *Saul*. How then are not ſome aſhamed to equalize the ſinne of *Peter* to the ſinne of *Iudas*; and *Dauids* ſinne to *Sauls* wickedneſſe? and to crie out clamorouſly, as well the one as the other to haue loſt faith totally? Now alſo (moſt excellent Worthies) what my faith and confeſſion is touching the perſeuerance of the Saints in the faith, abundantly, and (as I hope) apparantly yee haue mine explanation.

Bleſſed be God.

word was not out of his heart, as
of David: the Lord said, I will
mercifully forgive David, but he
shall not draw near to his sanctuary.
tempt, or touch of God, as he
brought down. How then are not
some assigned to requite the hands
of David to the hands of David, and
David's hands to David's wickedness,
and to cry out clamorously, as well
the one as the other to have just
fairly: (How also) not ex-
cuse Wonders, when my faith and
confession is touching the presence
of the saints in that same ap-
pearly and (as I hope) apparently
true mine explanation.

Blessed be God.

X 2



**SYNRDY POSITIONS
OVT OF THE PRAELEC-**

tions of ZANCHIVS, which were
carped at by his Aduersaries;

accordingly as hee was emen-

ned by his Reverend Ma-

sters to exhibit a summe

of them.

**The whole Treatise of the Book
of Life is distinguished into**

these Positions.



BOOKE is not a-
scribed to God, but
onely Metaphorical-
ly, and it is nothing
else but an eternall,
certaine, and firme Decree, and

Præscience in God, for all such things: which either he or wee are intending to doe.

2. Three Bookes by Metaphor are attributed to God: One is, wherein all men and their names were written, yea euen before they were borne. And this is nothing else but the Præscience, whereby God from all æternitie did foresee all men whom he did purpose to create, their names and actions, whereof in *Psal. 139.* and appertaineth to Gods providence: so that it may be called the Booke of Gods providence. The next is that wherein are written all men which are born and their actions, that euery one according to their actions may likewise be iudged, whereof *Apoc. 20.* And this belongeth to the generall iudgement of God: so that it may rightly be termed the Booke of the general iudgement, And this is nothing else, but the knowledge or remembrance which God hath of all such things as each one hath, or doth doe; that accor-

*Aug. de cin.
de l. 29. c. 14*

according to the things hee hath done euery one may be iudged. The third Booke is that, wherein all that truely belong to life eternall were written from all æternitie, that is, were foreknowne and prædestinate. And this is nothing else, but that æternall and certaine Præscience of God, and Prædestination of al them, whom God hath decreed æternally by *Christ* to preserue to life euerlasting. whervpon as in the Scriptures it is called the Booke of Life; so also it may be termed the Booke of Prædestination.

3 Although by the name of the Booke of Life, the Holy Scripture and Law of God be vnderstood; vs *Eccles. 24* for that it giueth precepts appertaining to life: Sometime also that good and temporarie opinion which the Church holdeth of Hypocrites, while they abide in the faith of *Christ*, as though they likewise did belong to life æternall, is called vsually the Booke of Life: yet properly the Booke of Life is that

*Aug. ib. c. 15.
Non Deum
iste liber
commemorat
sed Præ-
destinationem
significat.*

Exod. 32.
Dan. 12.
Ezech. 13.
Luc. 10.
Phil. 4.
Apoc. 3. 11.
10. 14. 21.

*Deleantur
secundum
spem eorum;
secundum
autem aequi-
tatem tuam
quid dico?
non scriban-
tur. Aug.
ibid. Psal.*

certaine and eternall Prædestinati-
on, wherein all, who shall be saued
by *Christ*, are written, neuer againe
to bee razed out. And of this Booke
speaketh *Esaias*, in this fourth
Chapter.

4 Such as were once written in
this Booke of Life, they can neuer
bee blotted out; Or such as are Præ-
destinate to life æternall, can neuer
from thence be reiected into death
æternall.

5 Some (to wit Hypocrites) are
said to bee razed out of the Booke
of Life, when their Hypocrisie be-
ing discovered, they appeare both
to the Church, and to themselues,
what manner men they are, and that
they are not truely præ-ordained to
life euerlasting.

Axiomes

Axiomes which were propounded touching the Booke of life, to bee disputed upon in the Schooles.

TH E Booke of life that Diuine purpo wherein all are written to eternall life, to be possessed for *Christ*s sake, whom from euerlasting God hath adopted to himselfe for his sonnes.

2 Whosoeuer are written in this Booke, are called effectually iustified, sanctified, and of necessitie to be glorified.

3 Such as are once enrolled in this Booke, can neuer bee againe blotted out.

4 Whosoeuer beeing called to the Gospell beleueth in *Christ*, ought to beleue that himselfe is written in the Booke of Life, together

gether with al other the Saints from all eternitie.

5 And therefore hee ought, relying vpon this confidence, in sanctitie of this present life, goe out industriously to that glorious life to come, in a right course by the way of good workes.

6 For whosoeuer of vs are recorded in the Booke of life, wee are no lesse designed to follow sanctity and doe good workes, then to attaine life it selfe.

*The Treatise of Grace standeth
vpon these branches.*

THE five degrees of our saluation are gathered out of the wordes of the Prophet *Esai. 4.* First, The grace of God eternall in *Christ*, whereby alone hee was mooued to
pr.

prædestinate and saue vs, Secondly, Prædestination it selfe, or our conscription to life eternall. Thirdly, Our effectuall Vocation to *Christ* and Holinesse. Fourthly, Iustification or remission of sinnes, and our washing from filthinesse, after which followeth sanctification, and reformation. Fifthly, the continuall guidance of God, after which followeth euerlasting peace, life, glorification.

2 So it is called grace, for it is freely giuen. And this Etymologie doth belong to Gods graces, That they are freely giuen.

3 Grace is diuided into Grace which is not onely freely giuen, but also maketh acceptable to God; and into that Grace, which indeed is freely giuen, but doth not make acceptable to God: for which cause that is called of the Schoolemen, Grace making gratefull: but this; Grace freely giuen.

4 Grace making gratefull, is properly the euerlasting fauour of God,

*Aug. ep. ad
Sextum
presbyter. &
de natura &
gratia. c. 4.*

God, and free beneuolence; wherewith he hath loued vs in *Christ*, and whereby he was onely moued to elect vs vnto aternall life, redeeme, call, iustifie, glorifie.

5 This Grace making vs acceptable, or the free loue and fauour of God to vs ward, is in God himselfe; in vs onely the knowledge & sense thereof.

6 There is indeed a double loue of God; one generall, whereby hee loueth all his creatures, euen the very wicked, to wit, in that he willet and doth well to all: of which *Sapient. 11*. Another speciall, wherewith he loueth the Elect only to aternall saluation; of which *Rom. 9*, *Iacob 1* haue loned; and euery where in scripture. Yet properly the Grace of God is taken for the free loue of God toward the Elect.

7 This Grace was giuen vs before all aternitie, by which he loued vs from all beginnings; but made manifest in time, partly, when hee promised, but then specially when hee

hee did actually exhibit *Christ*, 2.

Tim. 2.

8 This Grace that maketh vs acceptable, is the fountaine & cause of all other graces, and benefits of God.

9 The Graces likewise of Faith, Regeneration, Hope, and Loue, are termed Graces making acceptable; but improperly and secondarily; For they are effects of that primarie and eternall Grace.

10 But the Grace of prophecy-
ing, of speaking with tongues, and
others, whereof 1. Cor. 12. are euen
the effects of that first and eternall
grace; and they tend to the saluati-
on of the Church in generall, but
not the saluation alwaies of them
doe they appertaine, to whom they
are giuen.

11 These Graces, for that they
doe not alwaies make for the salua-
tion of them to whom they are gi-
uen, therefore also are they giuen to
many Reprobates;

12 And although they doe not
make

make for the saluation of the Reprobate to whom they are giuen, yet for that they tend to effect the saluation of the Elect, and restauration of the Saints, therefore are they taken to be effects of the first grace, in this respect, that they doe come from the eternall & free loue of God (not indeed toward the Reprobate) but towards the Elect, for whose saluation they are communicated.

13 Grace in the first and proper acception, that is, the eternall and free loue and fauour of God, is the beginning, consummation, and end of our saluation, from whence hure and doe proceed our whole saluation, and whatsoever make for our saluation.

14 That, from whence God (as I may say) was moued to elect and predestinate vs vnto life eternall, was his Grace onely, or his good will towards vs, and good pleasure and loue. As for the last and principall end, it was his Glorie, to wit, That his Goodnes, Mercie, and iustice

in sundry Positions.

Since might bee manifested, and so glorified. The Apostle doth deliuer both of them *Ephe. 1.* *He hath chosen vs in Christ, in himselfe, according to the good pleasure of his will, (this is the first) to the praise of the glorie of his grace. This is the second.)*

15 Our saluation is totally of Grace. And because of grace, therefore it is certaine; and, because certaine, therefore ought we, being freed from all feare and doubtfulness (or trembling) with a cheerefull heart and ioyfull conscience, continually giue thanks to such an Heauenly Father in *Christ*, belecue in him, hope in him, call vpon him, loue him, conforme our selues to his will, studie to accomplish his commandements, and to prepare our mindes to endure all torments for his Names sake; and to say with *David*, *What shall I render to the Lord for the benefits he hath done vnto me? I will receive the cup of saluation, and call vpon the Name of the Lord.*

The

The Treatise of the Predestination of the Saints, is seuered into these speciall heads.

THE loue, whereby GOD loueth all things, euen the wicked, is different from that whereby he hath so loued some from all eternitie, as that also hee hath predestinated them to life eternall.

2 Of all men which euer were, are, or shall be, fallen into the pit of sinne, some God hath taken vp, some left therein, and therefore did decree to deliuer some, and other to relinquish there. And this is Election and Reprobation.

3 The Præscience of God is taken sometime for that knowledge, wherby God from euerlasting in generall

nerall did know as well such things as some admitted that is sinne, as also what himselfe would doe, whether in the Elect or in the Reprobate, or in other creatures. Thus both in Fathers and Schoolemen: somtime for that knowledge, whereby specially some, that is, the Elect, hee did with affection of loue, foreknow as his, that loued them from eternitie; as *Rom. 8. vs. 30. & 31. Rom. 11. God hath not reiected his people (quam ȳmēi which hee foreknow;* or it is taken for Prædestination it selfe.

4 Prædestination is a part of his Prouidence; and both (according to the Schoolemen) is onely of such things which God himselfe doth and will doe. But Prouidence is extended to all things; and Prædestination restrained to creatures endued with reason; although sometime (in the Fathers) Prædestination is taken for Prouidence, and so it is extended abusiuely to al things.

5 To Prædestinate, (in the Latine

tine tong) is in the beginning to deliberate before-hand, determine, resolve with thy selfe, to doe a thing before thou doest it: againe, to purpose before, and to appoint and direct before-hand, of some thing to a certaine end: Also amongst the Græcians, *προβουλεω* signifieth to define before thou doest any thing what thou wilt doe, then, to determine euery thing before it bee done to the certaine end and vse thereof. And *Moses* the Hebrue, in the Holy Bookes, that which the *Septuagint* doe translate *μεμελλεν*, hee hath (*Habbde*) which signifieth to separate to a certaine vse one thing from all other things. As when the Lord from the corrupt Masse of all other people did select, separate and diuide his owne people Israel to the true worship and true Religion.

6 This name of Prædestination may, if wee respect the signification thereof generally, bee extended to all creatures, euen vnreasonable,
nay

may also without life. But in the Fathers it is onely of Men and Angels, both of euill and good : but in the Scriptures this name is onely vsed touching the Elect; Therefore they onely are said properly to bee prædestinate.

7 Therefore the definition of Prædestination is Triple; one most generall, comprising all creatures; another generall, extending it selfe to all men; the last speciall, pertaining onely to the Elect.

8 The first Prædestination is that æternall and immutable Decree of God, whereby hee hath deputed and ordained euery thing before it was created, to his certaine both vse and end.

9 The next Prædestination is that æternall and immutable decree of God, whereby hee hath from all æternitie determined with himselfe; first, both to create all men, then to permit them to fall into sinne, and runne headlong into death; then some of them to vouchsafe in *Christ* freely

freely both of his grace and of life eternall; but others not to dignifie with this grace, but with *Satanas* both to smite with blindnes and to indurate, at also to destroy eternally: and (that) for this end, That both in the one sort his diuine goodnesse and mercie, and in the other his diuine power and iustice may be declared; and so God in all may be glorified.

10 The third, that is the Prædetermination of the Saints, is that eternall and immutable Decree of God, whereby, without any merits of men, hee hath with himselfe determined some certaine men beeing brought in due time into this life, & fallen together with others by the worke of the Diuell into sinne and death, to ingraft into CHRIST, and by faith to iustifie, and beeing ingrafted into *Christ* to regenerate, and to sanctifie vnto his hests, beeing sanctified by a continuall forgiveness of dayly sinnes to attend vpon, and by the perpetuall grace of

No free iustification by Christ, vnlesse wee defend free prædetermination in Christ.
Zanchius,

of the holy Spirit ; finally , as the Sonnes of God , and co-heires with *Christ* of the celestiaall Kingdome , to endue them with a blessed and æternall life ; and all this , That in them the mercie and goodnesse of God may perpetually bee magnified , and God himselfe for euer glorified.

11 God knoweth nothing or willeth now , which he hath not also knowne from æternitie , and (like-wise) willed. Therefore Prædestination is æternall.

12 The æternall and simple will of God is immutable. Herevpon that , *Rom. 11. The gifts and calling of God is without Repentance.* Therefore Prædestination is vnchangeable.

13 No man is the efficient cause of his owne Prædestination ; but the sole , simple , and æternall will of God.

14 Sinne , in respect of God , doth not fall out by change , but by the diuine counsell , because by the di-

*Permittere
reccata non
Et concede-
re : sed non
elle impe-
diri compo-
sit. Zach.*

uine, and (that) voluntarie permission: neither yet is Sinne the effect of diuine Prædestination, or of God; because the malice of Sinne, or of the sinner, is not of God. Therefore none can be said to haue been Prædestinate of God to Sinne, as it is Sinne.

15 Permission, and (that) voluntarie, whereby God permitteth sinne, is a worke of God, and therefore good; but sinne permitted, as it is sinne, is not a worke of God, but partly of *Satan*, partly of *Man*.

16 All men are Prædestinate; some to life, some to death, æternall.

17 Without *Christ* none can either bee prædestinate to life æternall, or effectually called; or truly iustified; or eternally glorified.

18 Whosoeuer are prædestinate to life euerlasting as to the end, are also Prædestinate to the due meanes by which it is receiued: Faith therefore, the workes of faith, and perseuerance in faith; or the beginning, pro-

*Rogo quis
audiat do-
minum d-
centem, Non
vos me ele-
gistis, sed ego
vos: & aude-
at, dicere,
credere ho-
mines ut eli-
gantur, cum
potius eli-
gantur ut
credant.
Aug de præd.
Sanctorum.
c. 17.*

progress, and consummation of Salvation, all are effects of Prædestination.

19 God, whereas hee could, yet would hee not, vouchsafe all men confusedly the grace of Prædestination æternall:

20 God doth be-blind, harden, and destroy some; therefore them to make blind, harden, destroy, hee decreed eternally.

21 The finall and principall end, both of the reprobation of some, and election of other, some, is Gods glorie; which both in the reiecti- on of the wicked, and election of the godly, doth shine plentifully.

22 To bee created and suffered to fall into sinne, and into death, are effects of Prædestination, common to the Elect and Reprobate; but to be enriched with grace, faith, workes, perseuerance of faith, and finally life eternall, are effects proper to the Prædestination of the Elect; but to bee forsaken in their sinnes perpetually, to bee blinded,

hardned and finally damned, are effects of Reprobation, proper to the wicked.

23 This argumentation, *a posteriori*, that is (from the effect) God created men, then did voluntarily permit them to fall into sinne, and by sinne to run headlong into death; finally of them some he deliuereth, and sa- ueth from thence by *Christ* merci- fully; others in their sinnes hee for- sakeeth most iustly, blindeth, dam- neth: but both he doth to & for his glory. Therefore God from eterni- ty hath decreed to doe all these things) is not a, sophistication but a demonstration. And this is the præ- destination of the Godly and vn- godly.

None is prædestinate to aternal life conditionally, if he do belieue, if he obserue the Law: but whosoe- uer are prædestinate therevnto, are absolutely and simply prædestinate, so that euen they therefore, do be- lieue and keepe the Law, because as to life, so also they are prædesti-
nate

nate to belecue and obserue the Law.

25 The Elect only attaine true & iustifying faith: but the Reprobate, although they seeme to belecue for a time, yet their faith is not true, but temporary, and therefore hypocriticall.

26 Whatsoever good the Saintes haue or do, they therefore haue and do it, because for the enioying and acting thereof they were from eternity freely praeDestinate. Therefore the beginning of Saluation, that is, faith; and the proceeding, that is, good workes; and the end that is finall perseuerance, and plenary possession of Life eternall, are free effects of diuine praeDestination, or of God praeDestinating. Wherefore neither Faith, nor good workes, can be the cause of predestination, seeing the *Apostle* saith not, *Hee hath chosen vs* (because we would bee holy) but *that we should be holy*; Neither therefore *did I obtaine mercy* (for that I would be faithfull) but
that

that I might be fathfull,

27 It is no impiety to say; The Reprobate therefore not to beleue, not to repent, not to obserue the Law, because they were prædestinate not to beleue, not to repent, not to keepe the Law; seeing the Lord thus speaketh, *Therefore ye do not beleue because yee are not of my flock: Againe, Therefore ye do not heare because ye are not of God.*

28 Nay it is not impiety to say, the Reprobate do therefore the works which are euil; in the Reprobate, because they were prædestinate to do them; seeing the holy Spirit doth teach this in the Scriptures; Acts.

2. 4.

29 Neither Prædestination, nor God, can be said to be the cause of the finnes which wicked men do commit; or that God did prædestinate the wicked to sinne; both for that the warfare whereby wicked men do sinne is not of God, but of Satan; as also for that God hath prædestinate none to finnes, as they be

be finnes, but onely as they be either actions in themselves, and therefore not euill, or punishments of sinne.

30. Rather therefore the wicked in doing these things do sinne, to the doing whereof they are predestinate of God; because the workes of God, otherwise in themselves good, they doe infect with the naughtinesse of their fleshly mind.

31. Therefore the proper efficient cause of sinne, is that home-bred infidelity and mallice in men.

32. In euery sinne there be two things: The worke which is done, or at leastwise the action either internall or externall; and the naughtinesse of the sinner, by which it is effected that the work or action is made sinne. The worke of God (for he worketh all in all) but the euil in no wise. In that therefore the wicked doe that worke they haue is of God, and of Gods predestination; but in that by doing they sinne, through

through their owne naughtines,
neither is that of God, nor haue
they it of Gods prædestination,

33 The effects of the grace of God
in the Elect: first Redemption from
sinne and death by the blood of
Christ: the second effectuall calling
by the holy spirit to the participati-
on of this Redemption. The third
and therefore an actuall separation
from the filthines of other men of
the world: The fourth a reall incisi-
on into *Christ*: and therefore the
fift iustification by faith: the sixt,
Regeneration: the seauenth true
sanctification to do the acceptable
will of God: the eight Remission of
daily finnes: the ninth the presence
of the holy Spirit: the tenth the
gift of eternall life,

34 Although God prædestinating
be not vnder time, yet men prædes-
tinated are vnder time. Wherefore
seeing the holy Spirit perpetually in
the Scriptures saith; that *God hath
prædestinated vs*, and that *before the
world was made*, and not to prædesti-
nate

*Sophista di-
cunt, Deum
non prædes-
tinasse in
præterito,
sed semper
in præsentia.
Zanchius*

nate, we do duly conclude, That Prædestination was determined from all æternity.

35 Prædestination is æternal; wherefore wewhich were elected from æternity, have been deare and acceptable to God.

36 Prædestination is vchangeable; therefore the saluation of the Elect is most certaine, and they can neuer perish.

37 Some certaine men are prædestinate to life, and not all; therefore is the number of the Elect certaine; which can neither be increased or diminished.

38. The prædestination of Saints is totally free; and the Saints are prædestinate to life, to faith, to all the giftes of God, without any their merits either past, or to come, and without any good vse of free will, finally, without any cause in them besides the wil of God.

39. Our saluation is more safe and certaine in the hand of God then in our hands.

a Ioh. 6.

*Quæ verba
parpendens*

*Aug. contra
2. ep. Pelrg.
lib. 1 c. 19.*

*(bristum di-
cere traxe-
rit no dux-
erit: cur? ne
ullam nos-
tram præce-
dere crea-
mus volun-
tatem aut
meritum.*

*Quis enim
irabit si vo-
lebat? et ta-
mèn nemo
venit nisi
velit, trahi-
tur miris
modis ut
velit, ab il-
lo qui nouit
intus in ho-
minum cor-
dibus opera-
ri, ròn ut
homines vo-
lentes cre-
dant sed ut*

*volentes ex
nolentibus
siant Zanch
ex Augusti-
no.*

40 Such as are prædestinate vnto life æternall, to them also are prædestinate good works wherein they may walke; therefore none of the Elect being of yeares from hente go to heauen without the study of good workes.

41 Wherefore they do admit a fallacy of diuision, who thus reason: If I bee prædestinate to Saluation, I shall also bee saued without good workes.

42 But on the contrary, the Sonnes of God do thus conclude: I am prædestinate to life æternall, therefore I must walke in good workes; for that to them who are prædestinate to life, good workes are prædestinate wherein they must walke.

43 Whosoever doth discern in himselfe the effects of Predestination, that is, that he seeleth himself effectually called, iustified endued with faith and care of good workes, hee ought most certainly to perswade himselfe that hee is of the number of the Prædestinate,

44 For

44 For there be two waies, whereby the Elect are made certaine that they are predestinate to life eternall. The first is *a priori*, of from the cause: this is the goodnesse grace, and loue of God *shed abroad in our hearts*, or the Spirit of God, which beareth testimony to our spirits, *That wee are the sonnes of GOD*: of which way, *Rom. 8.* The other is *a posteriori*, or from the effects of Predestination and grace; which are vocation, iustification, and study of good woikes: of which way, *2. Pet. 1.*

45 By this note are truly distinguished the Elect from the Reprobate; for that the Elect being now regenerate, continually haters of sinne, do walke in the study of good works; and so walk, as though sometime in walking they doe fall into sinne, yet are they cautelous before hand lest they should fall, and afterward lest they persist in their fall, and so with whole heart and whole will they neuer sinne. But the Reprobate are so captiues to Sinne and Satan,
and

and to his concupiscences, (as to royall commandements) from the hart, and alwaies, and in every place to their power they are obsequious: as that, although (for a fit) they appeare to beleue in *Christ*, to study for good workes, and so to bee of the number of the Elect, they doe neuer in sincerity loue the Law of GOD, they neuer truly doe hate sinne.

*The Discourse touching the
blinding of the Wicked, con-
sisteth of these Proposi-
tions.*

Exod. 4. v. 8.
Iob. 12. ex.
Esa. 6. Ro. 1.
9. 2. Thes. 1.

THat God doth indurate, make blind, giue ouer into a Reprobate sense, that they doe such things as are not conuenient, the Holy Scrip-

Scriptures doe apparantly deliuer.

2 But he doth onely harden the Reprobate, not the Elect.

3 And although hee doth at last forsake all the Reprobate, and de-
prive them of his light, and so (after
a sort) make blind, and indurate al,
yet is God said in the Holy writ to
be blind and indurate with this kind
of excecation, (of which *Esai* and
Moses in *Exodus*, and the Apostle.
Rom. 1. 9.) not all, but onely some
notorious wicked and obstinate
ones.

4 The finall cause why God doth
beblind such Reprobates as he doth
make blind, is three-fold. The first
is, for that they for their præcedent
wickednesse (as iustice requireth)
should be punished with other sins.
The next, that the Elect by their
example might learne to feare God,
and not rebelliously to lift vp the
heeles against the Lord. The third,
that the irefull displeasure, and
power of God against sinne, might
be manifested to the whole world,

and so his name celebrated throughout the Earth.

5 But the cause, by which God is after a sort compelled and excited to strike with blindness the wicked, is double. One is the very impiety of the wicked, and specially their peccishnesse against the Lord: the other is the eternall purpose and will of God.

6 In the Question How GOD doth beblind and indurate: to say that God doth it by sole permission, as though God did nothing in them that are made blind, is *Pelagianisme*, and confuted and condemned by *Augustine*.

7 Neither is it true to say, That God beblindeth by the sole subtraction of his grace, or of his light.

8 Neither also doth it suffice to say, That God maketh blind by a certaine externall action of his: but indirectly, to wit, by objecting some things to the eyes and eares of the Reprobate, by which, whereas they should be illuminated and mollified,

it

*Augus. Col.
1069. contra
Iulianu.
Quasi non
simul posuerit
hec duo
Apostolus, et
potentiam et
patientiam.
Eccl. Rom 9*

it commeth to passe, by their owne corruption, that they are more blinded.

9 But besides those externall actions, whereby hee obieſteth offences to the wicked, hee also working by an internall action, and that admirable, and most iust, in the harts of the wicked, for the executing of his iust iudgement, GOD doth beblinde and harden them.

10 Moreouer GOD doth that sometime indeed by him-selfe, and immediatly, but sometime mediately, by the ministry of *Sat.* in the executioner of the diuine iustice, by working in the hearts of the wicked, yet in no case enforcing them.

11 Neither yet for that can God be called by any meanes the Author of euill, because hee is alwaies iust, and doth nothing vniustly; neither infuse iniustice into any.

12 For although GOD on the one side doe command the Reprobate, whome hee will make blinde, that they be conuerted and repent,

Exo. 14.
Deut. 28.
Ier. 13. 12.
Aug. de gratia et libero arbitrio. cap. 20. et. 21.
Ide. de predestinatione sanctorum. lib. 1 c. 10.

and on the other side he blindeth & indureth them, so that they do not that which he commandeth by the outward word, that is, that they conuert and repent, as appeareth in *Pharao*: yet from hence it followeth not that God doth delude the Reprobate: for he is alwaies iust, he doth none euill, neither doth hee any absurd thing.

13 Mans wisdom, indeed in-fettereth this of the promises; but it is not to be heard in gods iudgments, which are euen deepnes it selfe. But we follow simply the word of God.

14 Now the word of God plainly deliuereth; First, that God doth command all men to repent and flie sinne: this is Gods Law; therefore must man settle throughly for the obedience thereof: the next that God doth make some blind, least they should bee conuerted and healed: this is Gods iudgement. And the iudgements of GOD are to be admired, not searched into, for that they are *unseperable*, as saith the Apostle

Omnes quos docet, sua misericordia docet, quos vero non docet, eos non docet secundum suum iudicium. Aug. de pre. sanctorum.

posſible, and a *great depth*, as ſaith the Prophet: The third, that there is no iniquitie with God, and that God doth all things well and iuſtly, and doth no abſurd thing: finally, that he is perpetually like himſelf; Wherefore in veritie neither doth God de-
clude any man, neither do his iudgements diſagree with the Law.

15 Wherefore although GOD giue ſome into a reprobate ſenſe, to doe thoſe things which are not comely, yet can hee not, nor ought not to bee termed the Author of ſinne properly; becauſe the cauſe of ſinne doth reſide perpetually in men, to wit, the corruption of nature, or concupiſcence of the fleſh, which *Iohn* denieth to be of God.

16 Blindnes, obduration, *impulſion into euill deſires, which in the Scriptures are attributed to God as to the efficient cauſe, may be conſidered; Firſt, in what reſpect they are finnes, next as they are puniſhments of ſins paſt; Thirdly, as they are cauſes of conſequent finnes. But

*Ille dicitur
alludere, qui
aliquem in-
uitat, & po-
ſtea ſi veniat
repellit: Non
ſic facit De-
us. Zanch.*

*Cōpellē non
eſt cogere ſed
inducere, vt
Chriſtus, &
tradi, vt A-
poſtolus lo-
quitur: &
Aug. & ſus
eſt verbo per
Dei potentiā
pellendi, cō-
trā Iulia-
num Pelag. l.
5. c. 3. Et ideo
in Oratione
dominica di-
cimus, nē in-
ſcras nos in
tētationem;
quod idem
eſt quod im-
pellē. Zanch.

to punish sinne with sin is the worke of a iust Iudge, not of an Author of sinne. Therefore God cannot, when hee blindeth and hardeneth; either be accused of iniustice, or be called the Author of sinne.

17 God is alwaies iust; therefore hee cannot be the Author of an vniust thing. Now euery punishment of sinne whatsoeuer it bee, is both iust, and therefore of God: and some sinnes are punishments also of sinnes. Therefore such as are punishments of sinnes, are iust, and God is the Author thereof.

18 Some medicines cannot so cure diseases, but withall in some sort they doe hurt the bodies of the sick, yet not therefore is the Physicion at any hand accused as Author of this hurt, of such as are wise, but rather contrariwise commended as cause of the cure: And the reason is; for that he did prescribe the remedie for this end, not to harme, but to heale. Therefore although excecration & induration cannot so be

Non peccatum Dei est, sed iudicium. Glosa ex August in Epistola.

bee punishments of finnes, but with-
all they must bee finnes and causes
of finnes; yet cannot God there-
fore, who beblindeth and hardeneth,
bee accused as the Author of
sinne, but commended rather as a
reuenger of finnes: for that in ma-
king blind the wicked properly, he
doth not propose properly this end
to himselfe, that they should com-
mit sinne; but rather this end, that
hee might inflict punishment vpon
their iniquities.

19 *By the Law sinne is augmented,*
Rom. 7. And God gaue this Law;
yet cannot God therefore in any
sort bee accounted the Author of
the sinne increased; for that to that
end hee gaue not his Law properly,
That by it Sinne might abound; but
rather on the contrarie, That by it,
it should not onely bee acknowl-
edged but also restrained. Therefore
neither in that hee beblindeth and
hardeneth, from whence are finnes
augmented in the wicked, is he, or
can hee bee called the Author of

finnes : because not properly that they may bee increased, but rather that sinnes may bee punished, God doth make blind and indurate.

20 Concupiscence is not onely sinne, but cause of sinne : and this God left in nature ; and would haue it traduced vpon all men. Neither therefore is hee called the Author of sinne : and that for this reason, for that hee would haue it deriued vpon all posteritie (not properly as it is sinne, and cause of all sinnes) but onely as it is a punishment of the sinne of *Adam*, in whom all haue sinned. Therefore neither in that he maketh blind or hardeneth, can hee, or ought hee to bee called the Author of sinne, for that hee doth not beblind or indurate properly, that sinne might be committed, but onely that sinne with sinnes might be punished.

21 God doth make blind and indurate, in that respect excrcation and induration are the punishments of sinne. For whatsoever God doth

doeth, that also he would from eternitie and decreed to doe. and this is to praeDestinate. It is therefore no impietie to say, That God did praeDestinate some from everlasting to execration and obduration, not as they be finnes, and causes of finnes, but as they bee punishments of sinne.

22 There is a double Euill, of fault, and of penaltie; and there is an Euill of fault, which is not of punishment, and there is another which is also of punishment: and contrariwise there is an euill of punishment which is not of sinne, and another so of punishment, as it is also of sinne.

23 To the Euill of sinne, simply, as it is euill of fault, God hath praeDestinate none; yet did he foresee it as future, and praeordaine it to his glorie: for there is nothing contingent in respect of God,

24 God hath praeDestinate some from eternitie to the euill of punishment, which in no wise is Euill

uill of fault; or which is not sinne; but onely punishment of sinne, whether this bee temporall punishment or eternall.

25 But some hee predestinated to such punishments of sinnes, which likewise are both sinnes and causes of sinne, but not as they are sinnes or causes of sin, but onely as they are punishments thereof.

26 A double end why **G O D** should beblind some, and predestinate them to excecration; the first, and furthest. The first, (or nearest) is the perdition of them who are made blind; the last, is the glorie of God himselfe destroying the wicked.

27 When God is said to make blind and indurate, wee may not at all imagine, that any is made of God of seeing blind, or of soft hard, (for none is made euill, God beeing the Author) but these Phrases are thus to be vnderstood, That God of them whom hee findeth blind and hardened, whereas hee illuminateth and mol-

mollifieth some of them by his grace, some others through his iust iudgement not only he forsaketh in their darknes and hardnes, but also doth more beblind & harden them, that he may punish sinne, in such sort as before is spoken.

as Now it is most iust, that God, whom he findeth blind and hardened by their owne default, that such hee should more and more beblind and harden : therefore can no man iustly accuse God of iniustice, that he beblindeth them.

was a Type of the Church of Christ; and such things as were ordinarily told our brethren were to figures of such things as were to come to passe in the Church of Christ.

Therefore the deliverance of the whole Church is accomplished in the time of Christ, whereof Christ was a Type of the Deliverance of the whole Church to bee made by Christ.

A summe of the Treatise, concerning the Redemption of the Church by Christ, and the certaintie of our Predestination and saluation, comprised in twenty nine Positions.

HERRENE, (or earthly) Hierosoleme was a Type of the Church of Christ; and such things as most ordinarily fell out therein, were figures of such things as were to come to passe in the Church of Christ.

2 Therefore the deliuerance of Hierosoleme, accomplished in the time of *Esaïas*, whereof *Esaï. 9.* was a Type of the Deliuerance of the whole Church to bee made by Christ.

3 As in that Terrene Hierusalem there were grieuous darknes, that is, calamities; so most grieuous are the darkneses, that is, calamities, both terrene and spirituall, into which partly the Church of God did fall presently after the sin of *Adam*, partly wherewith it is dayly pressed.

4 As that Hierusalem by the Angell of the Lord through the great power of God found deliuerance, insomuch as that the Prophet saith truely, *To the people walking in darknes hath the light appeared*: so the Church of God by *Christ* was in part once deliuered, in part dayly more and more is freed from her darknesse: the diuine light by degrees dispelling the darknesse thereof, vntill in the end (which shall bee at the end of the World) shee bee deliuered from all aduersities and enemies.

5 And although there were more Israelites which were besieged of the enemies then Iewes; yet not they

they but onely these were deliuered : so though there bee much more Reprobate then Elect ; yet the Deliuernance made by *Christ* did not appertaine to the Reprobate, but to the Elect ; so that the Prophet truely admiring spake thus, *Thou hast multiplied the Nation, but hast not increased the ioy.*

6 For *Christ*, according to the purpose of his Father, for the Elect onely, that is, for those who according to the eternall Election should beleue in him, was borne, suffered, died, and rose againe, and maketh intercession at the right hand of his Father.

7 Moreover the Redemption of the Church by *Christ*, may be considered after foure sorts : First, in what respect she is totally redeemed before the Father, in that *Christ* died for her; for then were all the Elect truely redeemed and reconciled to God : Next, in as much as by faith shee is made acquainted and partaker of this Redemption : for when

Mat. 1.
Ioh. 17.

when as the Elect doe yeeld true faith to the Gospell of reconciliation; they are said to be iustified, and reconciled to God, to wit, for that they doe vnderstand, receiue and embrace the reconciliation perfected by *Christ*: Thirdly, in as much as the Church dayly by the same *Christ* is deliuered more and more from enemies continually besetting them; for that, though she be daily oppugned, yet neuer for all that, through *Christ*s defence, is she surprised: Lastly, in as much as all enemies being vtterly dispoiled, and euen death it selfe (which the Apostle calleth *the last enemy*) so it shall be delivered from all euils, as that it shall neuer after haue any encounter with any kind of enemies.

8. Now the principall fruit which springeth vp in the hearts of the faithfull by the redemption apprehended, is true and solid, spirituall and eternall reioicing before God: of which the Prophet also speaketh, *They shall reioice before thee, as men in harvest.*

9 For the matter of true ioy is, when we perceiue by faith, the yoke of Sinne, Death, the Law, Satan, the World, wherewith wee were oppressed, to be broken asunder by *Christ*.

10 For none either by their strength or their merit hath deliuered themselves from the yoke of the seruitude of Sinne, Death, Satan, and the Law, but *Christ* onely hath deliuered vs. Therefore our saluation entirely is to be ascribed vnto *Christ* alone.

11 But though it be *Christ* himselfe which hath obtained victorie to vs (without vs) against all enemies; yet can we not, bee partakers of this victorie, but as the true Israelites in the voyage against the Madianites wee carry the light of faith in our hearts, and haue the trumpet thereof, to wit, Confession, in our mouth; as also it is written *Ro. 10. With the heart we beleeue, but with the mouth we confesse to saluation.*

12 Fur-

12 Furthermore, the cause of mans whole Redemption is double: One, by which, and for which; this is *Christ* the Mediatour, and *Christs* merits: The other *efficiens*, primarie and principall; that is both the eternall and constant loue of GOD towards his Church, to wit the Elect; as also the zeale of his glorie and honour. Of the first the Prophet speaketh; *To vs a child is giuen, to vs a Sonne is borne to beare the rule.* Of the second hee speaketh, *The zeale of the Lord of Hostes shall doe this.*

*Vaticinia
lia aperta,
alia velami-
nibus reſta.
Zanch.*

13 *Christ* doth beare vpon his shoulders the whole principalitie, and burden thereof, as the Prophet teacheth, saying: *Whose government is vpon his shoulders.* Now the Kingdome of *Christ* is the Church of the Saints; therefore all wee faithfull ones are carried vpon his shoulders. And whom *Christ* hath once taken vp to be borne vpon his shoulders, them hee neuer deieſteth downe from off his shoulders; according

A a

also

also vnto that *John cap. 17. I haue kept those whom thou hast giuen mee.* Therefore our saluation is secure in *Christ.*

Esay 53.

14 The burdens of the principality or Kingdome of *Christ*, are our sinnes, but the gouernment with all his burdens is vpon his shoulders. Therefore *Christ* doth beare the sinnes of all the Elect, according to that also of the Prophet, *God hath put vpon him the iniquities of vs all.*

Esay 9.

15 If the gouernment be vpon his shoulders, *Christ* therefore himselfe doth perpetually prote& & gouerne his Church.

16 If the Church be the Kingdome of *Christ*, therefore the Church in respect of her Prince is a Monarchy and hath *Christ* only their Monarch. And hee is an immortall prince, and doth continually gouerne his Monarchy. Therefore the Church is neuer, nor can be without an Head.

17 Hierusalem, that is the Church, is not only deliuered by *Christ*, but also

also for *Christ*; and that into two sorts, first because for the meritis of *Christ* it is redeemed and deliuered then for *Christ* as the finall cause; because therefore the Church is deliuered, that is, the Kingdome of *Christ* is freed from the handes of the enemies, and daily more and more enlarged, that he alone at last himselfe together with the Father; may enioy it in Heauen; according to that also of the Apostle, *1 Cor. 15.* Then shall he giue up the Kingdome of God againe to his father; as wee also on the other side shall enioy God, and our Prince *Christ*.

18 The fountaine and originall of; our saluation, is the eternall and constant Loue of God to vs ward; eternall, for that he hath loued vs to life eternall, not in time; but from eternitie before we were borne; constant, for that whom once hee hath embraced with that his eternal loue, he holdeth on to loue for ever. And so Gods loue is not onely euermlasting but perpetuall.

19 This loue of God is the fountaine of our saluation: because from thence it commeth to passe, that he hath prdestinate vs to life eternall in *Christ*; that he sent his sonne into the world; that he hath called vs effectually by the preaching of the Gospel; that hee forgiveth our daily sinnes; that finally hee will bestow vpon vs fully life eternall.

20 The loue of God to vs-ward is called by the Prophet, Zeale; for that it is as the loue of the husband towards his wife, that is, most feruent, & therefore intermixed with carefulnes and dolour: with carefulnes least any aduersity should happen to the thing beloued: and dolour if it happen.

21 Zeale also wherewith God also is zealous; that is, feruently loueth his owne glory, is the cause efficient of our saluation. For he could not indure, that ouer and besides the Reprobate, the Elect likewise should be held perpetually as Captiues in the

the handes of Sathan, for that this did crosse Gods glory. Therefore the zeale of the Lord, to wit, whereby he hath and doth loue both vs and his owne glory so ardently, hath effected this, that is, was the cause of our saluation by *Christ*, both obtained and preserued.

22 Saluation and life æternall can fall to none, but to such as are elect to saluation and life æternall. *Mat. 10. 25. Rom. 8.* Therefore none can be ascertained of his saluation, vnlesse hee be made certaine of his æternall and immutable election to life æternall.

23 Euery one is bounden certainly to beleecue, that he was elected vnto saluation and life eternall in *Christ* by God, before the world was made, which is at large demonstrated in cap 7. of this Treatise.

24 Now that euery one may perswade himselfe hereof, there bee certaine rules deliuered; partly *a priori* (as they terme it) or from the causes; partly *a posteriori* deduced,

ced, or from the effects: And this is also handled in the 7. *cap.* of his Tractate.

25 *Christ* according to the purpose, both of his fathers and his owne will, neither praied nor suffered but for the Elect onely: which is prooued fully by many places of Scripture.

26 None can bee endued with true faith in *Christ*, vntlesse he bee elect in *Christ* to eternall salvation, as is by many places of Scripture confirmed *cap.* 7. Whosoever therefore doth feele himselfe enriched with true faith in *Christ*, let him conclude that he is in *Christ* ordained to life eternall.

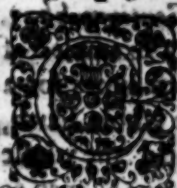
27 Whosoever is endued with a true and lively faith, may perceiue and doth perceiue that he truly beleeueth in *Christ*, therefore a beleeuer may be made certaine of his Election to life eternall.

28 The doctrine of Predestination: As to the Elect nothing is more soueraigne, so to the Reprobate by their

their owne default nothing is more pernicious. For although they take offence at it, yet for the others sake it is to be preached.

29 Out of the rich treasures of *Christ*, so much each one hath and possesseth, how much he receiueth and draweth out by faith. Whosoever therefore can truly beleeue that he hath beene elected in *Christ* from eternitie, vnto life euerlasting, hee is elected.

*The Summe of the fourth
Chapter of the Tractate
touching Christ our Ad-
uocate contained in foure
propositions.*



Christ is the Aduocate of the Elect onely, & (that) of all which haue beene from the beginning of the world, and shalbe to the end.

A a 4

2 *Christ*

Io. 17. Ro. 8.
1. Io. 2. Ang.
T. 1. 41.
Infeh.

Euseb. Hist.
Eccles. l. 4.
c. 15.

2 Christ also is the propitiation onely for the sinnes of the Elect of the whole world; therefore is hee their aduocate only. So the Church of Smyrna to al the parishes of Paul "saith, Christ did suffer for the saluation of all the World which are "to be saued: but the Elect only are "saued. So Ambrose. To. 2. de fide "ad Gratianum, lib. 4. c. 1. If thou doest not belecue, he descended not for thee, hee suffered not for thee. Therefore he suffered onely for the beleeuers.

Gen. 18. &
22.
Gal. 3. Psa.
44.
Ioh. 12.
Ro. 5.
2. Cor. 5.
Col. 1.
Habet ergo
populus Dei
plenitudi-
nem suam.
[Amb. ibid.]

3 The (world) is sometime taken for the whole World, and all men, as well Elect as Reprobate; sometime for the more principall part, to wit the Elect; some-time for the worse part of the World, that is, the Reprobate. The Author also of the Booke de uocatione Gentium, lib. 1. c. 3. doth declare by examples of many Scriptures often-times for a part of the Earth the whole Earth, for a part of the World the whole World, for a part of men all men to bee

bee nominated; and this as well touching the wicked as the godly. Therefore when he saith, that *Christ is the propitiation for the sinnes of the whole World*, we are not enforced by the name of (the whole World) to vnderstand vniuersally all men.

104 There is a difference between the worke of our redemption, and the force (or fruit) of our redemption: for the first is once done; the other is eternall, extending it selfe as well to them which were from the beginning of the World, even before the worke of our redemption was accomplished, as to them who after the worke of our redemption effected shalbe to the end of World.

raquis is properly the efficacy of redemption & propitiation; nothing therefore doth let, but that *Christ* hath beene and is perpetually the Attonement for the sinnes euen of them which were elected, euen from the beginning of the world.

The

The Summary of the Questions, whether Remission of finnes, once obtained, can againe be made frustrate; comprised in fourteen Conclusions.

TH E whole course of the Gospell is contrived in this summe, that it might perswade vs which beleue in Christ, that our saluatio is firme & constant (that is in Christ) If therefore any shall say, that Remission of finnes, once obtained, by consequent falls can bee made frustrate in the Saints, hee doth ouerturne the whol scope of the Gospell. Read *Esa* 38. 34. *Mich* 7. 18. 19. Onely by an absolute relapse from pietie to impietie, the remission of finnes past once obtained

*Iob. 2. & 5.
Mat. 7. & 16
Ro. 11.*

*nunquam, in
nemine ob
nullum rec-
atum fit ir-
rita remissio
Zanch.*

ned can be done away; but this relapse the true Saints and Elect are not incident unto. Therefore in them forgiveness of finnes cannot be frustrate.

3 In the Reprobate true Remission of sinne neuer took place; therefore it can neuer in them bee frustrate. Wherefore in none.

4 For the blood of Christ; by which alone remission is atchieued, is not according to the purpose of GOD and indeed shed out for the Reprobate vnbelieuers; but onely for other many; that is, the Elect, and that for all those many.

5 Neither did Christ pray vpon earth, nor now mediate in Heauen, for the Reprobate; but onely for the Elect beleeuers, and in time to come to beleeue in him. But remission of finnes is obtained by the intercession of Christ.

6 Likewise, none but the Elect are truly endued with the Spirit of Regeneration; who are truly Christs. Rom. 8. But without the spirit

Pro omnibus sufficienter, pro electis tantum efficaciter Zanch. ex Scolaſticis.

Pro omnibus illis electis ex Auguſtino.

Iohn 17. 1.

Ioh. 2. Ro. 8.

Aliqua lumen illi minatur, nunquam tamen penetrat illorum corda Zanch.

Iohn 1.

rit

*Tit. 1. Ro. 13.
2. 7 bes. 3.
Añ. 13.*

Ro. 5.

Rom. 8.

rit of Regeneration forgiuenesse of finnes is not gotten.

7 So also true and iustifying faith is onely proper to the Elect. How then can the Reprobate attaine remission of finnes?

8 To the wicked Reprobates there is no peace; as saith the Prophet; but of remission of sins doth follow true peace.

9 From remission of finnes doth alwaies follow Title to æternall life; and after Title, the possession it selfe; but the Reprobate neuer haue any Title vnto life æternall, & much lesse to the possession thereof.

10 To attaine remission of sins, and to bee iustified, are all one, *Ro.*

4. Now none are iustified who are not predestinate, and elect to iustification and life æternall: and who-soeuer are iustified, shall bee glorified, *Rom. 8.* Therefore the Reprobate shall neuer obtaine truly remission of finnes: therefore it can neuer be frustrate in them, in whom it is not at all.

11 By

11 By that speech of the Apostle to the Hebrewes *cap. 6.* it is impossible that they who are once illuminated, and haue tasted of the heavenly gift, and haue been made partakers of the Holy Spirit, and haue tasted notwithstanding of the good Word of God, and of the powers of the world to come, and are fallen away to bee againe renewed to repentance: it cannot bee concluded, that the Reprobate are endued with the true spirit of regeneration, with a true and iustifying faith, and therefore with true remission of sinnes: yet that many of them are affected with a temporary faith, and some taste of the Holy Spirit, this and other places doe plainly teach.

12 The place *2. Pet. 1.* touching Hypocrites, (*for hee that hath not these things is blind, which seeth nothing as farre off, forgetting that he was purged from his old sinnes*) is to be understood according to the custome of the Holy Scripture; which doth call

*Gustauerūt
non comed-
erunt, Zanchi
gustant sed
max expu-
unt. Idem.
Diserimen
inter dona
Spiritus san-
cti simplici-
ter et dona
Spiritus san-
cti regene-
rantis,
Zanchius*

call Saints, according to the iudgement of Charitie, iust, and purged from their Sinnes, although they are not al so before God; so many as are baptized into Christ, and haue giuen their names to Christ, and confesse him: for all such are sacramentally eleeſed.

*Conditiona-
lis propositi-
o nihil ponit
in forma.
Zanch.
Psal. 1. 112.*

13 That of *Ezechiel*, cap. 18. (If the iust, doe auerſe from his iustice) is not to be vnderſtood of him who is truly iust, but of him who onely seemeth to men to be iust. For neither can hee who is truly righteous, finally fall from iustice to iniquitie and die therein; of which finall and perfect auerſion the Prophet speaketh. Now Hypocrites being iust onely before men, doe neuer obtaine true remiſſion of ſinnes before God; therefore it cannot be prooued by this ſentence, that it is frustrate..

14 That *Mat. 18.* So your heavenly Father shall doe to you, vnleſſe you forgive euery one to his brother from the heart their offences, doth not con-

conclude, That sinnes once truly
released can againe bee called into
iudgement, but this onely, That
such men are deceiued, who thinke
their debts to bee remitted from
God vnto them, when as they
doe not forgiue trespasses
to their brethren.

FINIS.